ACTS OF THE APOSTLES

By Alexander Campbell

The contents of this book are of real interest to all who are honestly seeking to know the holy Scriptures as they came to the infant church during the first century after Christ's coming.

Men in many ages have worked diligently to bring the Bible into the language of the people of every land. The English translations of the New Testament Scriptures have undergone constant revision in order to give us the words of the Holy Spirit in the language of our time.

Mr. Campbell felt that above all else, a clear, forthright revision of the English Bible needed to be made so that men could read for themselves exactly what the Holy Spirit intended to convey for their study.

To this end, he was instrumental in helping to organize the American Bible Union. This society attempted to translate the Scriptures exactly as they were originally received. No concern was to be allowed for cherished theological doctrines.

Although the American Bible Union was rather shortlived, one of its outstanding contributions was a revision of the book printed in 1857, and now reprinted for present-day readers by the College Press. Its impact will still be felt among scholars of all religious groups. The style was unique, having no real breaks for versing (although the usual English markings for verses was followed). The lasting value of this revision is in the scholarly manner in which Mr. Campbell courageously translated each word. He refused to transliterate any word, not wanting its meaning to remain clouded to the common reader.

In this volume you can read for yourself the carefully documented study that preceded the translation of any disputed passage. Before you on each page is the common English text, Bagsters Greek text, and Mr. Campbell's revision. The notes that underline his revision demonstrates to all honest readers the scholarship and determined seeking for truth, and truth alone, that dominated Alexander Campbell's entire religious experience. As you read, you will be thrilled to see that his only objective was to make the New Testament Scriptures live for men of his own time.

Alexander Campbell was not fully satisfied with his revision. He knew that later generations would need this same work done again and again as language usage changed. Since the New Testament was originally written in the language of the people, Mr. Campbell proposed to give it once again to the people, to remove it from being the privileged book of a few divines who interpreted its pages without proper regard for biblical scholarship and with too much regard for denominational dogmas.

You will see that Mr. Campbell succeeded admirably in his purpose. The Book of Acts here revised in the language of the mid-nineteenth century will become clearer to you than ever before.

WOODROW PHILLIPS
Professor of Restoration History
Ozark Bible College
Joplin, Missouri
ACTS
OF THE APOSTLES.

Translated from the Greek,
ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.
by
Alexander Campbell

He that hath my word, let him speak my word faithfully.
What is the chaff to the wheat? saith Jehovah.

CHRISTIAN FAMILY BOOKS
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ADVERTISEMENT.

The extraordinary delay, which has attended the issue of this revision, is readily accounted for by the distance of the reviser from the place of publication, and his occasional engagement in other duties, which compelled him to be absent from home, sometimes for long periods. The work itself has been prosecuted with an intense desire to make a faithful and perspicuous translation of the words of inspiration. Antiquated phraseology has been exchanged for the language of the present day. Errors in the Common English Version have been corrected, and obscurities removed. The most simple and appropriate terms have been sought, to give expression to the meaning of the original, and every effort has been employed to make the ordinary reader acquainted with the mind of the Holy Spirit.

The general principles, which have controlled the revision, are expressed in the following rules and instructions:

"General Rules for the direction of Translators and Revisers employed by the American Bible Union.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected."
"Special Instructions to the Revisers of the English New Testament.

1. The Common English Version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

3. Every Greek word or phrase, in the translation of which the phraseology of the Common Version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place.

4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the Secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary."

There is no pretense or supposition, that this work is perfect. It is published to call forth criticism. The desire is that its faults should be detected, in order that they may be corrected. No one who really loves the truth, will prefer that a mistake or oversight of his should pass current for the word of God. To know and do His will, should constitute the sole aim of a disciple of the Divine Teacher. Whoever, by a just criticism, contributes his mite to the correction of a living translation of the Sacred Oracles, so as more clearly to bring out the truth, deserves more gratitude than the man who discovers a mine of gold or of diamonds.
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| The former treatise have I made, O Theophilos, of all that | *Theophilos, I composed, of...* | The former *Narrative, 1...

* The common English title of this book is not truthful. There is no such book extant as "The Acts of the Apostles". The Acts, public or official, of not one of them are recorded. It is, indeed, more truly given in all the Greek copies which I have seen, "Acts of the Apostles". We cannot avoid saying of this book, that it contains *all the acts of all the Apostles, reported to us*. But while this may be its current value with us, still we should have it translated and presented just as it appears in the original—Acts of the Apostles. And this certainly is as true as the original, because true to it.

The text selected by the Bible Union, being our standard copy, we should have it "Acts of the Holy Apostles", ***ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ***, which lacks plenary authority. The Vulgate has *Actus Apostolorum*, more in accordance with truth. The Hebrew translation of the *Biblia Polyglotta* has also "Acts of the Apostles". See its translation of our common Greek into the Hebrew. S. Lee. S. T. B. London, 1831, Samuel Bagster. As there were no unholy apostles, we cannot appreciate the propriety of the epithet *holy*, unless Judas be the exception.

* Τον μὲν πρώτον λόγον. The former treatise. The former *Narrative*. A treatise is rather a philosophical or a logical discussion of some thesis or topic—a logical and methodical discourse. Such is not this book of Acts. It is a *narrative* of certain sayings and doings of the Messiah, his Apostles, their associates and contemporaries.

The word *lógos* in the com. ver. is represented by *treatise*, account, communication, speech, utterance, words, tidings, preaching, and saying. But only in this place *treatise*. Account or narrative seems much more apposite to Luke's Memoirs of Jesus Christ. He calls his gospel "a declaration" of the things concerning Christ. Cranmer, the Geneva and Rheims, in their respective versions, give *treatise*, merely followed in the com. ver. Murdock's ver. of the Syriac gives *book*; but this is no more pertinent. Wiclif gives *sermon*. Boothroyd gives *relation*, as also Granville Penn, Esq. The word *treatise* is appropriately followed by *upon*. Such a work Luke has not given to us.

* A *Theophilos.*—2, exclamation, is retained, or translated by O, and Oh, indicative of strong feeling or emotion; but in simple address it is not necessarily so, being merely the sign of the vocative. Hence Beza omits it; Wiclif also. Tyndale has given it a special sense, "Dear friend!"; and is followed by Cranmer and the Rheims vers. The Geneva gives it no representation, nor even do the King's translators translate or transfer it, in ch. 27: 21, where we have *ο Αρδές* translated Sirs, com. ver. To be consistent they ought not to have transferred it before *Theophilos*. Luke in his Gospel having addressed him as "most excellent" (καυσομελος), it seems enough, in his second dedication, simply and more familiarly to call him, Theophilos. The copy of Beza which I used was printed, London, 1581, and crowded with his critical notes and annotations. He was decidedly, by common consent, the most learned and able Latin and Greek critic of the sixteenth century.

* The aorist indicative is here better rendered by our imperfect, *composed*, which is really an aorist, or an indefinite, than by our perfect, *have composed*.

Ποιεω signifies, to make, form, construct. When applied to a *narrative* it is more congenial with our language to render it *composed*, as in this revision.
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<td>Φιλε, ὃν ἥξετο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἑκρή ἡ ἡμέρας ἑπταπλάσιος τοῖς ἄποστολοις διὰ Πνεύματος ἑκλήθη, οἳ καὶ παρέστησαν ἐαυτοῦ ζωντα μετὰ τὸ παθὲν αὐτῶν, ἐν πολλῶν τεκμηρίων, διὰ ἡμέρων τεσσαράκοντα ὑπανοίμων αὐτῶν, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ συναισθηματος παραγεγελεῖν αὐτῶν,</td>
<td>all that Jesus began both to do and to teach, even to the day, 2 on which he was taken up, after that he, through the Holy Spirit had given commandment to the Apostles whom he had chosen; to whom also 3 he showed himself alive, after his suffering, in many convincing proofs, during forty days appearing to them, and speaking of the things pertaining to the Kingdom of God; and having convened them together, he commanded 4</td>
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4 “Began to do and teach”. “Performed and taught”*, Wakefield; “did and taught”*, Boothroyd. In vindication of this version he affirms, on considerable authority, “That the verb ἀρκεῖαν, with the infinitive of another verb, defines the time of the verb?”. But the fact, that all the Evangelists together did not relate all that Jesus did and taught, seriously impairs the value of the criticism. And the affirmation of John, “that the world could not contain the books that might have been written”, had all his sayings and doings been recorded, seems to question the propriety, if not the validity, of his conclusion.

* Holy Spirit occurs in the com. ver. of the Old Testament seven times. In the New Test. Holy Ghost occurs ninety-one times; not once in the Old Test. Why the royal translators and some others so translated this word, I presume not dogmatically to affirm. Could it have been that they understood that the Holy Spirit of the former Dispensation was to become, and did become, the Holy Ghost, or the Holy Guest, of the New ?

In our currency, we have almost exclusively given the title “ghost”, to the spirit of a dead man. Unless by “Holy Ghost” our contemporaries understand Holy Guest much more suitable and intelligible to them, it will be better uniformly, in the New Testament as in the Old, to use, as its representative, Holy Spirit.

The transcendent glory of the New Constitution and Church of Jesus Christ is, that while Jesus, the Lord of glory, is its living head, the Holy Spirit is its Holy Guest; and thus the New Constitution is written upon the fleshly tables of the heart; while the Old was written on granite or marble tables, and presented to the outward eye. How justly, in harmony with this view, does Paul say to the Corinthian Church, “You are the temple of the living God, as God has said, I will dwell in them, and I will be their God, and they shall be my people.”*  

1 Erastus—didseet, Beza; “having commanded”, Boothroyd; “after he had given a charge”, Dodd; “having given commandment”, Wesley, Anonymous, London, 1836; “after giving his commands”, Wakefield; “after giving a charge”, Thom. Reference seems here to be had to Luke 24:48, to a specific command to wait for plenary power. There is no good reason why the com. ver. should assume the plural in this case. Either a special command or a general commission must be understood.

2 Ἐξελέγητο. There is a general consent among translators and critics that reference is here had to the special call of apostles at the commencement of his public ministry; and, therefore, a pluperfect sense is given to the verb. Stuart’s Grammar of the New Testament, p. 102.

3 ἐν πολλῶν τεκμηρίων. τὸ αὐτὸ—not among, in this case. His showing himself alive was not one among many signs or proofs—but during forty days’ living, or appearing, among them, they had many opportunities of realizing and identifying his person.


1 Αὐτος, before words of time, means during.

1 I take this participle in its active sense.

1 “And having assembled them together”. “And being assembled together with them”. “And when eating together”. These three versions have been given to συναισθηματος—arguments and versions have been added for each of them, and by critics, too, of high rank—translators and commentators. We shall first hear the versions. “And when he had eaten
that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.


Prof. Hackett, for whose ability and candor I entertain a very high regard, in his recent very learned Commentaries on the Original Text of the Acts of the Apostles, Boston, 1852, says, "The active sense of this verb has not been proved", and gives it "being assembled", giving Meyer, Olsensation, and De Wette, as confirmatory of his conclusion. "Having assembled them together", is, however, maintained by some distinguished scholars, I might say by many. Doddridge renders it, "having assembled them together", stating, too, "that some critics, ancient and modern, particularly Chrysostom and Theophylact, understand the word συνείσώκατον as expressive of Christ's eating with his disciples during the forty days". But he adds, "The notes of Kiiener and Raphelus seem abundantly sufficient to justify the version I have given". We have also συνείσωκατον—una commoror, living together, in the same abode—hall, or court, which has been seized by some, in aid of their version of "eating together". But, in our esteem, Leigh is our best authority. In his Critica Sacra, London, ed. 1650, on Acts 1: 4, he gives κοινωνεῖν, κοινωνίζομαι—conversans; and adds, Item, qua pastor disperas ob sub tectum collegit; quae significationes optime congruerent huic loco, quia Christus discipulos fugitivos velut dispersos oviculas iterum collegit, et ad spiritualis militiam armavit. There is nothing in "eating together", relevant to a mission; but there is something in congregating, or calling together a company of persons, in order to the better accomplishment of their mission, or for commissioning them. That such an assignation or appointment was made, we learn from Matthew 28: 16, in connection with Matt. 26: 32 —"I will go before you into Galilee, after I am risen again". This appointment is fairly indicated in these passages with their context.

* ἐπαγγέλεια is here, by a metonymy, used for the thing promised. The promise itself having already been given, they could not be required to await it.

* Εὐαγγελίων ἡτατε, ἐκαί διὰ παντοτεγεθοῦ ἐπεκτάσατο ὑψώτητα. "Immersed in water"—"Immersed in the Holy Spirit". The Baptist family, and the Baptist branch of it, have become famous through all Christendom. They are honorably descended from a very ancient family, in classic heraldry. They are descended from βαπτίζω by an enomatiophasia, which coins a word from a sound, by which alone its meaning may be ascertained. It is self-interpretive. We have dip and plunge from the sound of any instrument or material variously brought into contact with water. Dip, bapt, and plunge, indicate the sounds made by variously applying any solid substance to water. The air echoes plunge, when a person is suddenly immersed in water—it echoes dip and bapt, when persons or other solid substances are suddenly submerged.

* Being words of action, and not of mode, they can have but one literal and proper meaning. Baptize occurs in the N. T. three times, always trans. com. ver. by dip. Baptist occurs eighty-one times, transferred seventy-eight times, thrice translated wash, by a metonymy of the effect for the cause. Baptist occurs only four times, once translated washing by the same figure. Baptist occurs fourteen times, exclusively applied to John, the Harbinger. Baptist is universally transferred in the com. ver. John, the Harbinger, is the only one called Baptist in King James' version.

In tracing their ancestral history up to Moses and his law of ceremonial observances, we find, on a grand occasion, the whole tribe of modes of wetting were convened, in Baptist, Passo, Xeo, Baptist, on special duty, each one in his own official service, with his armor on. The priest was to pour oil into the palm of his left hand; he was then to dip his right forefinger in the oil that was in his left hand, and then to sprinkle the oil seven times before the Lord.

Prof. Stuart, of Andover, affirms, that all lexicographers and critics of note agree that baptize and baptizō indicate to dip, plunge, or immerse. Bib. Repository, 1833, p. 298. In support of which, he cites Lucian, in Timon, Plutarch, Strabo, Themistius, the Sybylline verse concerning the city of Athens, Josephus, Homer, Findar, Aristotle, Aristophanes, Hesiod, Heraclides, Herodotus, Atratus, Xenophon, Diodorus Siculus, Plato, Epicetetus, Hippocrates, Heliodorus, cum multis aliis.

To these we might add the testimony of Wall, Locke, Tillot-
with water; but ye shall be baptized with the Holy Ghost, not many days hence.

Greek Text.

\[\text{βαπτισθήσετε ἐν Πνεύματι Ἁγίῳ, οὗ μετὰ πολλὰς ταῖτις, \text{ in water, but you shall be immersed in the Holy Spirit, not many days hence.}}\]

Revised Version.

in water, but you shall be immersed in the Holy Spirit, not many days hence.

- son, Seeker, Samuel Clarke, Locke, the philosopher, Wall, Wells, Bishop Nicholson, Doddridge, Whitfield, Wesley, Macknight, and the Assembly of Divines, as concurring with this interpretation of the words of this family. So testifies also the whole Greek Church. The ancient versions—the Syriac, (both the Peshito, 2d century, and the Philoxenian, 6th century,) the Arabic Polyglott, 7th century, the Propaganda, A. D. 1071, all give the same family—"αμαθεία"—imverse, of which word the Greek representative is \text{βαπτισθήσετε.}

* \text{Πνεύματι Ἁγίῳ.} * In v. 2 of this same chapter, we have \text{Πνεύματος Ἁγίου.} In v. 8 we have \text{τοῦ Ἁγίου Πνεύματος;} v. 16 we again have \text{το Πνεύμα τὸ Λόγον;} and, again, another form in ch. 2: 4, \text{Πνεύματος Λόγου.}

The Book of the Acts, or of Acts of Apostles by some of the Ancients was not inappropriately called "The Gospel of the Holy Spirit." He is, indeed, more frequently spoken of in this book than in the whole Four Gospels. His personal attributes, mission, and work, are more fully developed in the details of the apostolic mission than in any other portion of the Christian Scriptures. Speculative Theologians, in their metaphysics, have, indeed, been much perplexed in their versions and criticisms upon the amorphous forms of this Divine person.

After a very special and protracted examination of his Divine personality and his work, we have much confidence in the result indicated in the following analysis and synthesis of the Christian oracles, and especially of this book; and because of its importance, and to prevent frequent allusions and references to the special positions and attitudes in which he appears, we judge it expedient, in the opening of this Book of Acts apostolic, to take a critical and full view of this third personal manifestation of Jehovah. We have \text{οι Ἰησοῦς in the person of the Father, in the person of the Son, or word Incarnate, and in the person of the Holy Spirit.}

\text{Πνεύματι Λόγου} is without the Greek article, though in rendering it, we are required to use the English definite article \text{the.} The Greek \(\delta \), \(\dot{\iota} \), \(\tau\), commonly called the Greek article, must not be confounded with our definite English article, merely because they are called by the same name. Their uses, in the two languages, are by no means parallel. We are constrained, by the laws of the two languages, to employ the English article frequently, when it is not used in the Original, and \text{vice versa.} Each case must be considered with reference to the general principles of composition which obtain in the English and in the Greek respectively. We usually translate \(\delta \Theta\), simply \text{God, not "the God." Yet it is, with but few exceptions, \(\delta \Theta\), "the God," in the Original. In Matt. 1: 23, we correctly translate, \text{Μαθαύριος \(\delta \Theta\), "God with us," and not "the God with us."} So in many places. Sometimes, however, we find the article omitted before \(\Theta\), as in Matt. 22: 32. In the first part of this verse, we have \(\delta \Theta\), and we translate properly, "I am the God of Abraham &c."—but in the latter clause we have \(να \) \(\epsilon\) \(\nu\) \(\epsilon\) \(\tau\) \(\epsilon\) \(\sigma\) \(\epsilon\) \(\nu\) \(\epsilon\) \(\sigma\) \(\nu\) \(\epsilon\) \(\nu\) \(\eta\) \(\alpha\) \(\rho\) \(\eta\) \(\eta\) \(\omega\) \(\nu\) \(\nu\), literally, "the God is not God of death, but of living." But properly, "God is not the God of the dead, but of the living." Here, we not only omit the Greek article, where it is in the text, but supply the English article in three places, where there is no article in the original. In Mark 12: 27, and Luke 20: 38, we have the parallel passages, and the same construction. The use or omission of the Greek article, in these places, is governed by a very general principle of the Greek language, according to which they employed the article simply to distinguish between the subject and the predicate of a sentence. In the sublime and abstract language of John's introduction to his Gospel, we have a similar case. \(Εν \) \(\alpha\) \(ρ\) \(ι\) \(δ\) \(η\) \(ψ\) \(ε\) \(ο\) \(σ\) \(σ\), without an article, we translate, "in the beginning." But in the latter part of the 1st verse of this chapter, we have \(\Theta\), \(ν\) \(ν\) \(λ\) \(ο\) \(γ\) \(ο\) \(σ\). Why do we not translate, in the order of the Greek, and say, "God was the word?"—clearly, because \(\lambda\) \(ο\) \(γ\) \(ο\) \(σ\) is shown to be the subject of the sentence, not only by the context, but by the use of the article before \(\lambda\) \(ο\) \(γ\) \(ο\) \(σ\), and its omission before \(\Theta\). This principle of employing the Greek article or not, according as it is connected with the subject or predicate of a sentence, might be illustrated at great length, but it would be foreign to the purpose of this note to enter upon so extended a field of criticism.

This word \text{πνεῦμα occurs very frequently in the scriptures, and with various adjuncts. We note, these five expressions πνεῦμα (spirit), τὸ πνεῦμα (the spirit), πνεῦμα άγιον (spirit holy), ὁ άγιον πνεῦμα (the holy spirit), and τὸ πνεῦμα τού Θεού (the spirit holy). Let us consider first, the question.Does the use or the omission of the article, in the Greek, determine the fact, whether it is the divine, that is, the infinite, or a finite spirit, which is spoken of? In Mark 9: 20, "the spirit (τὸ πνεῦμα) tare him." Here we have the article—but it is a demoniacal spirit, that is spoken of. So elsewhere. In Mark 1: 10, "and the spirit (τὸ πνεῦμα), like a dove," &c. Here we have the article, as before, but now it means the Holy Spirit or "the spirit of God" (τὸ πνεῦμα τοῦ Θεοῦ), as Matthew expresses it 3: 16. In Luke 9: 39, "Lo a spirit (πνεῦμα), take him," &c. Here there is no article, and it is a demoniacal spirit. In ch. 24: 37, "They had seen a spirit (πνεῦμα), and v. 39, "a spirit (πνεῦμα), hath not flesh and bones," &c., without the article. But then, also, without the article, Jno. 3: 5, "of water and of the spirit (πνεῦματος);" so frequently in the epistles; as in Gal. 5: 25, "If we live in the spirit (πνεῦμα), let us also walk in the spirit (πνεῦμα);"
6 When they therefore were come together, they asked of ἧμερας. 6 Οἱ μὲν οὐν αννελ- θῶντες ἐπηρότων αὐτῶν λέγοντες, They now having come τί- 6

This agrees with the command to "continue in Jerusalem", Luke 24:49. Some interpreters, with the concurrence of De Wette, construe the participle substantively, "They now, who came together". Grammatical enough, but not in accordance with the author of this book, in the case alluded to. So Ohlhausen judiciously, remarks on this passage, when dissenting from De Wette, as quoted by Prof. Hackett, Oi μὲν οὖν οὐνελθόντες; They now having come together.

* Εὑρίσκοντες, literally were asking, tantamount to asked, and in most instances, in our idiom, represented by asked. Matt. 15:23. John 4:40; 8:7; 12:21, &c.

again Eph. 2:22, "Habitation of God through the spirit (ἐν πνεύματι)"; and in 1 Tim. 3:16, "Fled in the spirit (ἐν πνεύματι)." 4

From these citations, it is clear, that the Greek article does not of itself, necessarily, indicate anything as to the quality, nature, or essence of the noun with which it stands connected but these must be ascertained from other sources. What other aids have we in respect to the word πνεῦμα? Besides the general scope of the context, there are both epithets and attributive or limiting clauses. Thus, to "spirit" we have added, "unclean," "dumb," "deaf," "evil," "demoniacal," "pyhonic," &c.--also "holy," "of God," "of Christ," "of the Lord," "of adoption," "of his son," &c. By these and such like tests, and not by the use or omission of the article, must we determine the quality, nature, or essence of the πνεῦμα, in any place. The article may or may not be used with any one of these expressions. This will depend upon its logical, that is, its syntactical relation in the thought of the speaker or writer. The article is in fact a contrivance of syntax to render words, however general, so individual, distinctive, or definite, as that they may be fitted to form the subject of a proposition; hence its introduction or omission will be governed by this general principle, and the same word, therefore, with precisely the same essential signification, will be found with or without the article, according to its syntactical relation in the context.

The uses of the word πνεῦμα afford ample illustrations of this ruling principle in the Greek language. It means, generally, spirit—neither definite nor specific in itself—but, by the use of some adjunct, it may be rendered so, and then it will take or reject the article according to the general rule of the language. Thus πνεῦμα becomes definite, because specific, by the adjunct ἄγων. The adjective specifies what spirit, and, when placed after the noun, stands in the relation of the Hebrew genitive, and exerts, along with its qualifying sense, also a limiting and individualizing influence upon the noun. Therefore we find πνεῦμα when succeeded by ἄγων, uniformly without the article; yet always most specific and definite. There is no room for mistake. Thus (Luke 2:25, 26) it is said of Simeon, that the Holy Spirit was upon him. Here it is πνεῦμα ἄγων, without the article. Yet in the next

verse, in narrating the effect of this spirit, it is said, "It was revealed to him by the Holy Spirit," &c. (ἐπ' ὅν τοι πνεύμα τοῦ ἄγου), with the article before both πνεῦμα and ἄγων, clearly because of the relation which this second introduction of the word sustains to the subject, as already introduced in πνεῦμα ἄγων. The article does not introduce the idea of definiteness, or individuality, but simply demonstrates the πνεῦμα in the second place, as the πνεῦμα, already named, which was not simply a spirit, but a particular, that is the Holy Spirit. So in the next verse (27), the connection of thought being now clearly and closely established, the specific adjunct ἄγων is dropped, as no longer necessary, and we have simply τοι πνεύμα, the spirit, that is, the spirit already referred to, known to be the Holy Spirit, not by the article simply, but by that to which the article refers, to wit, the πνεῦμα ἄγων, first mentioned.

So far from the article being necessary to give definiteness or individuality to πνεῦμα ἄγων, it is a very definite and individual character that enables it to stand without the article. It is a great mistake to suppose that πνεῦμα ἄγων is an abstract noun. Πνεῦμα alone may be used as an abstract noun, but surely not with the qualifying and specific adjunct ἄγων.

The Christian dispensation, being a dispensation of, or through the Holy Spirit, he is in the very beginning of the kingdom, as it was formally set up on the day of Pentecost, most appositely set forth in his individual, personal, and specific character, as πνεῦμα ἄγων; not an influence of something else, an effect or product of some superior antecedent cause, but a concurred and self-acting personal divine agent, in consummating and completing the work of redemption. Therefore our Saviour said in his farewell discourse (Jno. 14:26), that the Father would send in his, the Son's, name "the advocate," the Holy Spirit, "who should teach them," &c. It is here to πνεῦμα to ἄγων, and in this first chapter of Acts every thing is in perfect keeping with this divine distribution of the parts assigned to the Son and the Spirit respectively, in the salvation of man. In the first verse the commandments given to the apostles are referred to this promised (πνεῦμα ἄγων) Holy Spirit, δι' ἑαυτοῦ. In the 4th verse, the narrative represents the Saviour as commanding them to tarry at Jerusalem till this promise of the Father should be fulfilled—identifying it with the baptism in the Holy Spirit (πνεῦμα ἄγων), which had been promised by John, the
him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It

Lord, dost thou at this time restore the kingdom to Israel? And he said to them, It is not 7

Baptist; and in the 8th verse, in reply to their questions concerning the restoration of the kingdom to Israel (v. 6), he tells them, “they shall receive power, after that the Holy Spirit (σου άγιον πνεύματος) shall have come upon them,” &c. Here there can be no mistake. The το πνεύμα το άγιον—promised in Jno. (14:26)—is the πνεύμα άγιον, in which the Harbinger promised, they should be immersed, the same πνεύμα άγιον, for which the Saviour bid them to tarry at Jerusalem, and the το άγιον πνεύμα, which was to come upon them, in order to endue them with power, &c., as found in v. 8. The identity of the subject indicated by the several expressions πνεύμα άγιον, το πνεύμα το άγιον, and το άγιον πνεύμα, cannot be doubted. To those who think that the

idea of the personality of the Spirit was not distinctly held by the Jews, and who yet contend that this idea is only properly and fully conveyed by the expression το πνεύμα το άγιον, it may be suggested, that in the only places (three in all), where the expression “Holy Spirit” occurs in the Septuagint, this arrangement of the article with the noun and adjective is uniformly employed. The same form is also used by Peter (in Acts 1:10), to designate the Spirit, prophecying by the mouth of David.

As to the use of the definite English article, the, always before Holy Spirit, it is found necessary in the fact, that we recognize the Spirit’s agency always in relation to the Father, and to the Son. We may and do sometimes say “Father, Son, and Holy Spirit,” but this rather to unify than to distinguish. Were there scriptural warrant for addressing the Holy Spirit directly, as is sometimes done, we would omit the English article.

2 κάθεται ἐν Πνεύματι Άγιῷ. These baptisms, or immersions, are spoken of by Matt. 3:11; Mark 1:8; Luke 3:16; Jno. 1:33; and 1 Cor. 12:13. In all these places the preposition εν is expressed both before ἐδόται and πνεῦμα; except that in Luke, where εν is omitted, as in this case, before εδώται. The insertion or omission, therefore, of the preposition does not alter the construction or the sense; in either case, the noun is the dative of the manner, or the way in which, or after which, or the place or medium in which, the action is performed. Both the preposition εν and the dative case-ending indicate the same primary thought, that of relative place. The Sanscrit has an “implementative or instrumental,” a “dative” and a “locative” case, all of which are expressed, in the Greek, by the one, dative. But the primary and distinctive import of all these is “locative.” This is also the import of the preposition εν, and, therefore, we find the case-ending of the dative, sometimes with, and sometimes without, the preposition, in precisely the same connection, and in the same sense. This is so common a liberty of the Greek language, that we need not illustrate it by other examples. As εδώται stands to the immersion by John, so precisely does εν πνεύματι stand to the immersion by Christ. The relation, in both cases, is expressed by the dative or locative case, and is clearly that of where or in which the action was performed. It should be noted by those who speak of this connection, as the dative of instrument, that whilst the genitive is the whence-case, and the accusative the whither-case, the dative is strictly and properly the where-case, and can only be used to express instrumentality in a strictly passive sense. It is not properly employed to express concurrent action or co-agency. The action in this case is expressed by “immerse,” the agents were John and Christ, the whither or object ἡμάς, those addressed, and the place—that in which, in the action of John, εδώται, in water, and in the action of Christ, εν Πνεύματι Άγιῳ, in the Holy Spirit.

There are five distinct conceptions of the Holy Spirit in the Holy Scriptures. The first is his nature, all Divine; the second, his person, distinct from that of the Father and the Son; the third, his office of illuminator and sanctifier; the fourth, his influence; the fifth, his work, peculiarly developed in creation, providence, and redemption.

1. In creation he “moved upon the face of the waters,” impregnating them with life-giving power; Gen. 1:6. “By his Spirit he has garnished the heavens;” “his hand has formed the crooked serpent;” the milky way; Job 26:13. The Spirit of God has made me, Job 33:4. “The Spirit gave the apostles utterance,” Acts 2:4.

2. In providence, annually renewing the face of the earth. “Thou sendest forth thy Spirit, and renewest the face of the earth.” Psalm 104:30. By the Holy Spirit the humanity of Jesus the Messiah was created out of the person of the Virgin Mary. The Holy Spirit (Πνεύμα Άγιον) shall come upon thee, Luke 1:35. Therefore she was found with child by the Holy Spirit, Matthew 1:18. Hence the Christian church commenced by the direct and special influence, or creative power, of the Holy Spirit, Acts 2. The Father sent his Son into the world; the Son promised to send, and did send, with the concurrence of his Father, the Holy Spirit; and, by his gifts vouchsafed to the apostles, they instituted the Christian church. Christ’s mystical body, of which he is the living, active, and efficient Spirit.

3. In redemption, He is the sanctifier, and comforter, or advocate, of the claims of Messiah, shielding abroad copiously, the love of God in the heart of his people; making intercessions for us with groanings inexpressible, which only he that searches the heart can interpret.

Such are the evangelical developments of the remedial dispensation, all found in the Divine essence and personalities.
is not for you to know the times or the seasons which the Father
hath put in his own power.

8 But ye shall receive power after that the Holy Ghost is
come upon you: and ye shall be
witnesses unto me, both in Jeru-
salem, and in all Judea, and in
Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was
taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called

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*Χρόνους ἐ γεγονόν. "times or occasions", "The seasons of time, or the exact time?", Wakefield.

*Ἐπέστειλεν εἰς τὴν ἱδρυμα "put in his own power", con. ver.; "appointed in his own authority". These, however, literal, are not in the common currency of our present language. Men may place a matter in their own hands—in their own disposal. And by a very common figure, we speak of "reserved rights", we very seldom put, that which we possess, in our own hands. It is, therefore, a figurative expression, tantamount to—reserving or placing in one's own dispensation or disposal. It is, indeed, εξουσία, moral power or authority; or authority of dispensation—at one's own disposal.

Δυναμικόν, not here εξουσία, moral power or authority, indicative of the powers of the Christian age—"the world that was to come". There was not only εξουσία, authority—or moral power—but also δυναμικόν, intellectual strength and miraculous power—equal to their day and work.

*Μορφος, for μορφός, is substituted by the authority of Lachmann and Tischendorf (abbreviated L., T.). The difference between "my witnesses", and "witnesses for me" is considerable. My witnesses might depose against me, and not be "witnesses for me". I therefore, a priori, prefer the latter to the former

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*Εἰς τὸν ὑπακοῦν "in the heaven. In vv. 10, 11, we have this precise formula four times, and, therefore, we must have it just as often in the version. We have also εἰς twice in vv. 12, 13, and should have into Jerusalem, and into the upper room, for in both instances they went not only to, or unto, but into Jerusalem, and into the upper room.

*Ολιβντ "olive yard.
KING JAMES' VERSION.

Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity;

Greek Text.

ο ἐστιν ἐγγὺς Ἰερουσαλήμ, σαββάτου ἔχων ὅδον.
13 Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον ὦ ἱσαν καταμένοντες, ὁ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος ἀλφαῖος καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου. 14 οὕτω πάντες ἤσαν προσκαρτεροῦντες ὁμοθυμαδόν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναικὶ καὶ Μαρία τῇ μητρί τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

15 ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν ἔπειτα ἦν τὸ ἀχλος ὄνομάτων ἐπιταυτοῦ ὡς ἐκάκουν εἰκοσιοετείαν. 16 Ἀδρέας ἀδελφὸς ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἦν προεῖπεν τῷ Πνεύμα τῷ Ἀγίῳ διὰ στόματος Δασίδ, περὶ Ἰουδαίου τοῦ γενομένου ὄθγνου τοῖς συλάβοισι τῶν Ἰησοῦν· 17 ότι καταρθημένως ἦν σὺν ἰμῖν, καὶ ἔλαχε τῶν κληρῶν τῆς διακονίας ταύτης. 18 Οὕτως μὲν ὁ ἐκπήσατο χρόνον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ προῆγε

Revised Version.

Jerusalem, a sabbath-day's journey. And when they had entered, they went up into the upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alpheus, and Simon Zelotes, and Judas, the brother of James. These 14 were all persevering with one consent, in prayer and supplication, with women, with Mary the mother of Jesus, and with his brothers.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together being about one hundred and twenty), "Brethren, this scripture 16 must needs have been fulfilled, which the Holy Spirit, by the mouth of David, before spoke, concerning Judas, who was guide to them that seized Jesus. For he was numbered 17 with us, and had obtained part of this ministry. (Now a field 18 was purchased with the reward of his iniquity, and he,
and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take.

21 Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

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*Ephesiate*. This term, being now canonized by Webster, is more apposite than any other word in our currency, to indicate the office of oversight or superintendent. The only question with us is, whether it would not be more intelligible to the masses to say "his office of Superintendant", or with Wiliei, "his bishoprick let another take". Επισκόπευ = oversight.

*Εστοσαν δεο*. Literally "they placed two", but idiomatically, they nominated or appointed two.

*Προσεκεφαλεοι ειτων*. "they praying said"
When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

* Pentekostes, from pentekostos = pentekostos, fifty.
The Pentecost commenced the fifteenth day from the first day of unleavened bread—on the morrow after the Paschal Lamb was offered.
* Συμπληρωματι. The verb συμπληροματι occurs only three times, and exclusively in Luke's writings—twice in his Gospel and once here—"completely filled". The action of the verb (literally, to be completed) refers to the interval before his arrival. Ohl., Hackett. "And when the days of Pentecost were fully come"; Mur., Syriac Peshto Version. "The morrow after the seventh Sabbath". The Jews were on that day to celebrate a holy convocation according to the law.
* ἐκ τῶν οὐρανῶν, literally out of heaven, usually represented from heaven.
* ἔως μιας, a mighty blast; σφυρομος, a rushing mighty wind; σφυρομος, rapid and violent motion. Εξω must be regarded here as the nom. case to επλήρωσαν. The echo or sound filled the apartment in which they were assembled. Had it been in the temple it would doubtless have been named. No symbol of spirit known to mankind, is better than the wind. John 3:8.
* "Separate tongues as of fire, and it settled upon each of them", Thompson. "Distinct tongues as of fire, and it sat upon each of them", Wesley. "Tongues which were divided like flame, and they rested upon each of them", Murdock.
* "Divided tongues as of fire, and a tongue sat on each of them", Boothroyd. He adds, "Calvin, Heinrichs, and many of the older commentators render the participle dispersed, or cleft, and suppose it to describe the flame as exhibiting in each instance a tongue-like, forked appearance". Διαφρῆσαν occurs in the N. T. 12 times, of which are in Luke's writings, translated comm. ver. by divided, parted, 6 times; close, once, (in this passage only). Garments and property are "parted" kingdoms, families, and food, are divided. It would seem apropos, that one tongue was visible on the head of every apostle. Wakefield freely translates it, "And they saw, as it were, tongues of fire, distributing themselves and settling upon them".
* Πνεύματος Άγιον; we have πνευμα, to πνευμα, πνευμα Άγιον, to Άγιον πνευμα, and to πνευμα to Άγιον in the Christian Scriptures, and samples of each in the book of Acts. These, too, occasionally occur in connection with the third person of the Divinity, or Godhead.

That same personality is occasionally indicated by each of them, is conceded by all learned men, so far as known to us. Our best Greek texts distinguish them, when supposed to refer to the Holy Spirit, by capital letters.

On a special examination of every passage in this book where these terms occur in Luke's writings, his gospel and his Acts, we find it with the article, πνευμα, thirty-two times, without it nineteen times. In almost every case with the article, the Holy Spirit is intended, and sometimes without it.

Now, as there is but one Holy Spirit of a Divine conception in the Christian religion, we are constrained to think that when any one is said to be filled with, or led by a Holy Spirit whether with or without the article, the Spirit of God is intended and intimately. But that Spirit, now as formerly, distributes or confers his grace as he wills, and especially in answer to the prayer of faith. It is God who works in us to will and to do, of his own benevolence—προς σειαν και εν ενεργεια. Phil. 2:13.

* Αποστραγγελια is found only in this book, and occurs but three times, chap. 2:14; 26:25. In this place it intimates more than ordinary utterance. "As the Spirit gave
5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do

them to make solemn addresses", Thom. Eliers, on this passage, quoting Diogenes Laerius, Iamblichus, and Kypho, shows that it is applied specially to indicate oracles or prophetic responses. So used by Josephus, Strabo, and Philo. —See Doddridge. "As the Spirit gave them utterance" has respect to the import of the communications rather than to the fact of their mere powers of speaking, or of expressing themselves.

Greek Text. —Δέ εν Ἰερουσαλήμ κατοικούντες Ἡσαναίαι άνδρες εὐλαβεῖς ἀπὸ παντὸς ἐθνῶν τῶν ὑπὸ τοῦ οὐράριον. 6 γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχόμενο εἶτε ἐκατόσ τῆς διάδεξε λαλοῦντων αὐτῶν. 7 ἔξισται δὲ πάντες καὶ θαυμάζουσιν, λέγοντες πρὸς ἀλλήλους, ὦν ίδιον πάντες οὕτως εἰσίν οἱ λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἐκατόσ τῆς διάδεξις ἡμῶν ἐν ἑαυτοίς ἐγεννησθέν, 9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαιμίται, καὶ οἱ κατοικοῦντες τῆς Μεσοποταμίας, Ἡσαναίαι καὶ Καππαδοκίαν, Πόντου καὶ τῆς Ασίας, 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἰγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυπρισκές, καὶ οἱ επιδημούντες Ρωμαῖοι, Ἡσαναίαι καὶ τις προσήλυτοι, 11 Κρήτης καὶ Ἀραβῶς.

Revised Version. —And there were dwelling in Jerusalem Jews, devout men, of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because 'every one heard them speak in his own tongue. And all were amazed, and marveled, saying one to another, Behold, are not all these who speak, Galileans? And how hear we, every man in our own tongue, in which we were born? Parthians, and Medes, and Elamites, and those inhabiting Mesopotamia,—both Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, and the parts of Libya about Cyrene, and Roman strangers—both Jews and Proselytes, Cretes and Arabians,—we hear

Acts,23 It is with us more familiarly rendered tongue. This, as in the case of παρθενός, we prefer to a mere transference.

1 ἔξισται is doubtful, and is rejected by Sch., Lk., and Tt. But Hackett and some others regard it as emphatic. It is, indeed, if genuine, a figure of amplification.

2 Eἰκαστρίτων is put to make solemn addresses, in the case of παρθενός, we prefer to a mere transference.

3 The dwellers, now also obsolete, substitute those inhabiting, as not only more modern, but more indicative of the regimen and more in harmony with it. Inhabit, in our vernacular, is both transitive and intransitive.

4 Judea. Some eminent critics, such as Dr. Bloomfield and Granville Penn, Esq., regard this as a vitiation of the common reading. Judea exactly fits the geographical order of the countries named, Judea does not—Parthians, and Medes, and Elamites; those who inhabit Mesopotamia and Idumea. Besides, it is not likely that, in such a collection of countries, Judea, in which they were assembled, would be named—and named, too, out of its proper place. But Bagster's text, being the standard text, renders this position gratuitous. Otherwise we strongly incline to Idumea.
hearing them speak in our own tongues the wonderful works of God.

19 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

20 Others mocking, said, These men are full of new wine.

21 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

22 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

23 But this is that which was spoken by the prophet Joel:

24 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

25 *Tu μεγαλεστόν is more than mighty, or wonderful. Ty m-
galastónta is rendered magnificence, Acts 19:27; majesty. 2
Peter 1:16. In this context, its full import of grandeur is
called for. Wonderful dispensations of God", Thompson;
Wonderful works of God", Wakefield, Boothroyd, Wesley;

26 *Men is supplied in com. vers. Χλευασθείσων is repul-
ated by Gb., Sch., Lu., and Tz., and διαχορισθείσων sub-
tituted.

27 *Plenevisus, mustum vinum recens ex uvis expressum
et synecdochie, quivis dulcis potus quasi, a sweet wine.—
Stockius, Wesley, Thompson, Geneva, Rheims. Musto, Vulgate,
Wicliff. New wine, Murdock, cum multiis alis. The Pente-
cost occurred in June, the First Vintage in August. Conse-
quently, it could not be new wine.

28 *Ανδρεις Ἰουδαίαι, Jews; born in Jerusalem, οἱ κατοικο-
νειν. "Jews, and Jewish converts, or Jews born in Jerusa-
lem, and Foreign Jews." Hackett, cum multiis alis.

29 *Five o'clock in the morning.

30 *And, through, not by. V. 16. The frequently indicates
by, as an author; but διά, through, as an agent, or messenger
So Vig. p. 670, Sec. 6, "cum dativo, ut plurimum reddi-
tur sub ".

31 *In these writings, "the last days" generally, if not al-
ways, indicate the Christian age. Indeed, the conclusion
of the Jewish dispensation was the commencement of the
Christian. As the morning star sets in day, so did the
Harbinger decrease as the sun of righteousness arose with
healing in his wings. Jesus Christ is, in this view of the
premises, properly said to have "Appeared in the end of the
world", to put away sin-offerings by the sacrifice of himself.

32 * "Shall dream dreams", or dream with dreams; for οὐκοινος
Mill gives οὐκοίνα. With Prof. Hackett and some other
translators, we, in this case, prefer Griesbach’s text.
18 And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

21 And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and

**Greek Text.**

πνευματικαί ἔργα, τοὺς δούλους μου, καὶ ἐπὶ τὰς δόξας μου, ἐν τοῖς ἑμεραῖς ἐκεί

18 καὶ γε ἐπὶ τῶν δουλῶν μου, ἐν ταῖς ἑμέραις ἐκεί

19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, ἀιμα καὶ πῦρ καὶ ἄτμοια καπνοῦ.

20 ὁ ἄγιος μετατραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς ἀμύρα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τῆς μεγαλῆς καὶ ἐπιφάνῃ.

21 καὶ ἔσται πᾶς ὁ ἄνθρωπος καταλιθώσεται τὸ ὄνομα κυρίου, σωθήσεται.

22 Ἀνδρέας Ἰςαχαίας, ἀκούσας τοὺς λόγους τούτους τῆς Ἰησοῦν τοῦ Ναζαρηνοῦ, ἀνδρα ἀπὸ τοῦ θεοῦ ἀποδεικτείμην εἰς ύμας δυνάμει καὶ τέρασι καὶ σημείων, οἳ ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ υἱῶν, καθὼς καὶ αὐτοὶ οἴδατε, τότε τῇ ὀρίσμενῃ βουλῇ καὶ προγνώσει τοῦ

**Revised Version.**

and on my servants, and on my hand-maidens, I will pour out my Spirit, and they shall prophesy. And I will shew wonders in the heavens above, and signs on the earth beneath—blood and fire, and smoky vapor. The sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that every one who shall call upon the name of the Lord, shall be saved. Israelites, hear these words: Jesus, the Nazarene, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you (as you, yourselves also know)—him having seized, who, by the declared counsel and fore-

**Notes:**

1. *Smoky vapor*, Thompson. "Clouds of smoke". The *τέρατα καὶ σημεῖα* have been placed in apposition to them, ἄγιος, πύρ, σημένα καπνοῦ, i.e. the prodigies and signs are blood, fire, and smoky vapor. These are but the portents of the destiny, and not the desolations of the Jerusalem that then was. Such are the τέρατα καὶ καπνοῦ, and the σημεῖα εἰς τῆς γῆς.

2. Σωθήσεται, shall be saved from the then impending judgments. The context gives it this meaning in this place, though usually in this Book of Acts, it refers to the future and eternal salvation.

3. Ἀναλλοίωτος δολὴ καὶ προγνώσει τοῦ. In this phrase ὁ δολὸς is emphatic and important. It is defined by the words determine, ordain, declare, limit, in our comm. ver. Luke 22; 22; Acts 10:42. Which of these four shall be selected in any given passage is, of course, according to the context, in the judgment of the translator; and that, generally, is according to his analogy of faith. But to these four definitions may be added—termino, finito, definitio, do definitio, rei, Aristotle, Scapula, Robertson. To define, and to declare, are its most etymological and general acceptations.

That the person, mission, and work of the Lord Jesus Christ was declared, promulgated, marked out and defined, in the Law, the Prophets, and the Psalms, no enlightened Christian can or will deny. In cases of this sort, our rule in translation is to give, not a particular, or a private interpretation, but either a generic, or a specific one, as the case may clearly indicate. We have the genus, the species, and the individual in words, and their acceptations, as we have in animals or plants. Where there is no reasonable doubt, we prefer the precise individual meaning, clearly indicated in the context; next to this, the specific; and when neither is clearly indicated, the generic sense; thus giving an equal chance to every one to form his own judgment of the word or sentence, as to the meaning of the Spirit.

Christ Jesus being the centre and circumference of the Bible, the Alpha and the Omega of the whole volume of God, of whom Moses in the Law, and all the Prophets, the Evangelists, and the Apostles, spoke and wrote, the sun of the spiritual and the moral universe, the testimony which God the Father has given of him, is the spirit of the whole oracle or testimony of God. Rev. 19:10.

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<td>foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither</td>
<td>Θεοῦ ἐκδότων λαβόντες, δἰα χειρῶν ἄνωμον προσπήπταντες ἀνείλετε. 24 δὲ τὸ Θεὸν ἀνέστησε, λύσας τὰς ἀδίνας τοῦ θανατοῦ, καθὼς οὐκ ἦν διἀνοικός κρατείσαι τὸν ὑπὸ αὐτοῦ. 25 Δαβὶδ γὰρ λέγει εἰς αὐτὸν, Προορόμενον τὸν Κύριον ἐνόπλων μου διὰ παντὸς ὅτι ἐκ δεξιῶν μου ἔστι, ὑπὲρ μὴ σαλευθῆναι. 26 διὰ τούτο εἰς φράσην ἡ καρδία μου, καὶ ἡ ἀλλαγὴ πάντων τοιοῦτων, ἡ γλῶσσα μου ἑπτὰ ἑπταδοκεῖται, καὶ ἡ σάρκις μου κατασκευάζεται εἰς ἐλπίδας. 27 ὅτι οὐκ ἐγκατέλειψες τὴν ψυχήν μου εἰς ἀδιανόητον</td>
<td>knowledge of God was yielded up, you have, by wicked hands, crucified and slain, 24 whom God has raised up, having loosed the pains of death, because it was impossible that he should be held under it. For David speaks for 25 him: I have always regarded the Lord, as before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover my flesh shall rest in hope, that thou wilt not leave my soul among the dead, neither wilt thou suffer</td>
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* Ἰησοῦς occurs but twice in the Christian scriptures. In both cases it refers to God's foreknowledge. This, indeed, in condescension to our modes of viewing events. To a being inhabiting eternity—to whom all things past, present, and to come are ever and alike present—foreknowledge or past knowledge applies not. Eternity past and future are a nunc stans, an everlasting now. Does not he "inhabit eternity"? Is. 57: 15.

* ἐκδότων—dedicus, yielded up. This is literal, but, being a much mitigated passage, we prefer being literal to a fault.

* Bonds, bands, cords, pangs, have been by diverse translators and critics regarded as appropriate representatives of ἀδιανόητον. With much probability Baza conjectures that as the Hebrew נָשָׁם, with the variation of one little point, may indifferently signify pains or bonds, the former is here preferred, because agreeing best with the connection—else it must signify the confinement to which the pains of death had brought him. Dodd, compare Matth. 24: 15, Rev. 17: 1. But as the bands of death better agree with what follows we prefer it. Again there seems to be an allusion to David's triumph over the Philistines, or over Saul, supposed to be described, Ps. 18: 5, in these words:—The cords of Hades enclosed me, The snares of death were laid for me, In my distress I called upon Jehovah,—Then the earth shook and trembled, The foundation of the mountains rocked.

We prefer this view of it, as appropriate to Christ's resurrection.

* Ἐκ αὐτῶν:—for him, or in reference to him, impersonating him.

* Οἱ com. ver. is frequently rendered by for, that, because, "because that?". The last of these is as redundant as for to,
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<td>wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath, that of his fruit he would raise up Christ to sit on his throne; 31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.</td>
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<td>οὐδὲ δόσεις τὸν ὅσιόν σου ἰδεῖν διαθήματι. 28 ἑγνώρισας μοι ἰδοὺς ἐγὼς πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. 29 Ὁ Αρδέρας αὐθελὸς, ἔδωκε εἰπέν μετὰ παρρησίαν πρὸς ὑμᾶς περὶ τοῦ πατριαρχοῦ Δαβὶδ, ὅτι καὶ ἐξελύσει τι καὶ τὸ μνῆμα αὐτοῦ ἔστω εἰ ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφῆτης ὁ υπάρχω, καὶ εἶδος ὅτι ὁ σοφὸς αὐτὸ ὁ Θεὸς, ἐκ καρποῦ τῆς σοφίας αὐτοῦ τὸ κατὰ σάρκα ἀναστάσεως τοῦ Χριστοῦ, καθὼς ἐπὶ τοῦ θρόνου αὐτοῦ. 31 προϊόν ἐκάθεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελεύθη ἡ ψυχή αὐτοῦ εἰς ἄνω, οὕτως ἔδωκε σάρκα αὐτοῦ εἰς.</td>
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<td>thy Holy One to see corruption. Thou hast made known to me the ways of life; thou wilt make me full of joy with thy presence. Brethren, let me freely speak 29 to you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. But 30 being a prophet, and knowing that God had sworn to him, that of the fruit of his loins he would raise up the Christ, to sit on his throne; he, foreseeing this, spake of 31 the resurrection of the Christ, that his soul should not be left among the &quot;dead, nor his</td>
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State of suspended animation, would awaken and assume his whole personality. He was, therefore, but some thirty-seven hours in the grave, portions of three days and three nights.

* Eidων, active, De Wette; knowing, Hackett.

* ὤψω ἐμοίσει: literally, had sworn with an oath, covenanted with David.—Covenants and oaths are, in the ancient Jews' usage, in reference to God and man, used as equivalents. Ps. 89 : 3. "I have made a covenant with my chosen, I have sworn to David." Still, in an exact version, the latter is to be preferred to the former.

* Το κατὰ σάρκα ἀναστάσεως τοῦ Χριστοῦ seem to be redundant after σοφίαν αὐτοῦ—"they are, however, retained by Scholz, and in the selected text of Mill, Bagster's Edition. A majority of Editors omit them."

The whole answer to the whole question given by Peter, to whom were vouchsafed the "keys of the kingdom, or reign of heaven, commands the profound regard of all mankind. Being honored by the great Master with such a conspicuous position, does not his whole conduct in the premises merit the most profound respect for the answer he gave under this plenary inspiration and direction?"

* Προβλέψεως: He foreseeing this. It is thus rendered, Gal. 3 : 8, com. ver. And the scripture foreseeing that, com. ver. foreseeing this, Dodd, Booth, Rheims.—He spoke prophetically, Thom. And he foresaw, Murr. He saw before, Tyndal.

* "The Christ". The Messiah. These are equivalent names—both official and perfect equivalents in their respective tongues. It is not a Christ nor a Messiah. And as both titles belong to one and the same person, it behoves that he stand in the same rank in both. Although there were many Christs, or anointed kings and priests, that preceded and prefigured him, still he alone is the Christ of God. He was promised and prefigured as the prophet, the High Priest, and the King of Zion, equally the son and the Lord of David. The Jews and the Christians so received and represented the Messiah. The controversy was, Is Jesus of Nazareth the Messiah—the Christ of God? To maintain this was the main drift of all apostolic preaching and teaching. So important is it, then, that it should stand before all men in the proper attitude. In reading the five historical books of the Christian religion, every intelligent reader must have observed that the issue concerning Jesus of Nazareth is, Is he, or is he not, the Christ of whom Moses in the law, and all the prophets wrote?"

* Ἰησοῦς is found some 400 times, but never represented by soul, or life. A man may lose his soul or life, but can never lose his spirit. Hence no such intimation as the loss of a spirit is found in the Bible. The spirit is, indeed, the man proper, and never can die, any more than an angel spirit. There will be spiritual bodies for human spirits; "for there is a spiritual body as well as animal body." It is worthy of notice here, v. 31, that ἡ ψυχή αὐτοῦ is rejected from the text by the celebrated collators, Griesbach, Lachmann, and Tischendorf.

* Εἰς ἐδώσαν—ἡ ψυχή αὐτοῦ: “That he” (Christ) “was not left in Hades,” Booth, “that his life was not left in the grave,”
32 This Jesus hath God raised up, whereof we are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you.

Wakefield, "not lett in the mansion of the dead," Thom, "his soul should not be left in the unseeed world," Dodd, "that his soul should not be left in hell," Rheims. "Not left in Death," Penn. The words "his soul" are omitted by A.B.C.D. Syriac, Coptic, Ethiopic, and Vulgate. Adam Clark. But ὑπάρχω is found in the text, selected as the most approved.

Ὑπάρχω is 110 times, translated life and soul, onc mind, and once heart, and heartily.

* God is never called a γεγονός. But he is emphatically called by his own son—Θεός. Not a spirit but Spirit. God is never called a Holy Ghost, but there is a Holy Word and a Holy Spirit of equal dignity, power, and glory, with himself. There is Jehovah God, the Father, and Jehovah God, the Son, and Jehovah God, the Holy Spirit, in the Christian revelations. Such were not the Jewish; but such are the Christian revelations and manifestations of Jehovah Elohim.

The following profound note on ἐδωκέω Deus—El, Eloah, Elohim, is worthy of a place here:—Duo haec nomina conjuncta distinguunt verum Deum a false nominatio Diis, Deut. 10: 17; Dan. 2: 47; 11: 36. Elohim significant relationem quamdam Dei ad creaturas, designat, nomen, dominium, et potentiam Dei, auctoritatem et vim quam exercit in mundo. .... Sacri, p. 11. Printed, London, 1650. A. D.
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<td>one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.</td>
<td>τισθήτω ἐκαστὸς ὑμῶν ἐπὶ τῷ ὄνοματὶ Ἰησοῦ Χριστοῦ εἰς ἁφεσίν ἀμαρτιῶν καὶ λύψει ἐν τῇ δωρεᾷ τοῦ Ἁγίου Πνεύματος.</td>
<td>immersed, every one of you, in the *name of Jesus Christ, for the remission of sins, and you shall receive the *gift of the Holy Spirit. For the 39 promise is to you, and to your children, and to all those that are afar off, even as many as the Lord our God shall call.</td>
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<tr>
<td>39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.</td>
<td>39 ὑμῖν γὰρ ἐστίν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πάσιν τοῖς ἐκ μακρᾶ, ὅσους ἂν προσκαλέσῃ κύριος ὁ Θεὸς ὑμῶν.</td>
<td>or sinner, in the whole of their reported labors in the N. Testament. Yet that word is found in the Christian Scriptures as in use by Paul and Matthew. They never used it in preaching the gospel. They commanded all men everywhere to reform—<em>&quot;to turn to God&quot;</em>—<em>&quot;to do the first works!&quot;</em>—<em>&quot;To cease to do evil!&quot;</em>—to bring forth works meet for faith; a change of views, a change of heart, and a new life. The <em>metanoia</em> family appear fifty-eight times, in the New Testament, and the <em>metaoyma</em> family only five times! There is, indeed, an outward reformation of life, not proceeding from evangelical faith, of considerable value in a worldly point of view, but which is not akin to that reformation, or repentance into life, preached and expounded in the Christian Scriptures.</td>
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Evangelical repentance is summed up Acts 2:38-41. Principles lie aback of these acts, which are developed, or perfected in the details given. And specially the question propounded in some particular cases applies to every Christian or immersed person. *"Into what were you immersed?"* Acts 10:4. They responded, Εἰς τὸ Ἰωάννου βάπτισμα, Into John’s baptism. He preached to them the gospel. They now understood and believed it. And what then? Εἴπταντες εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. They were immersed into the name of the Lord Jesus. |

Reform, and be immersed. *Metanoia. Metanoia,* the verb, and *metanoia,* the noun, occur frequently in the Christian Scriptures, the former 34 times, the latter 24 times. They are uniformly translated in the comm. ver. by one and the same word—the verb by repent, and the noun by repentance. This is manifestly wrong, inasmuch as we, in so doing, stultify the Spirit of inspiration by employing one word, when he employs two. He uses *metamelomai* as well as *metanoia.* The Holy Spirit in commanding sinners, always employs *metanoia.* In speaking of evangelical repentance, he never uses *metamelomai,* this word is found only five times in the N. T. It is used in the case of Judas, who repented without reformation, but never occurs in any case of conversion or change of moral conduct. Christians are said to repent, in the sense of *meta- melomai,* when they merely grieve, or are sorry for something done. Paul in this sense repented. *"I do not repent," said he, though I did repent!* That I wrote to you. |

In preaching what is usually called *repentance,* no inspired person ever used *metamelomai,* but always *metanoia.* The former indicating only painful retrospections of the past, accompanied with fearful anticipations of the future. A change of views, a change of feelings, or of the affections, and a change of life, or of conduct, are all implied and commanded by John, by Jesus and his apostles, in preaching repentance, or rather, a reformation of purpose, of affections, and of conduct towards God, all of which are indicated and implied in *metanoia.* *Metamélyma* is not found at all in the Christian Scriptures. The verb is only used five times in the Greek text of the Christian oracles, and one of these in reference to Judas, when he returned to the Chief Priests and Elders the price of the betrayal of his master. |

* See N. 1. 1:5. |

* Εἰς τὸ ὄνομα: This indicates authority; and in such cases is well represented by our prepositions in or upon; in the name, or upon the name of the Lord he immersed every one of you—εἰς, immediately following, intimates transition into a new state, or relation; such as matrimony, citizenship, servitude, or freedom. |

* Εἰς is found some 1700 times in the N. Test. translated by into, unto, for, to, in order to; its most common version, cum verbis significantibus motum. We have the phrase εἰς ἄδων but this only as an abbreviated formula for εἰς ἄδων ἄδων, Sca. V. 37. Εἰς ἄδων. We enter into contracts, states, conditions—into marriage, into servitude, into freedom, into Christ, into the church, into heaven. Εἰς and εἰς can never be substituted the one for the other. As any one or any state cannot enter into εἰς, so he that is commanded to repent, or to reform, or to be baptized εἰς—for, in order to, or into any state, condition, or relation, cannot be supposed to be already in that state, condition, or relation, into which he is commanded to enter: or for which, as a subject, he is to become, he is to do, or he is to suffer, anything. Hence those immersed by Peter were immersed into Christ, into a relation, and into privileges not secured to them before. |

*Εἰς immediately following and indicating transition, not rest, like εἰς, intimates an important change, if not in the character, at least in the state of the proper subject of this Divine Law, or Ordinance of admission. |

* Τὴν διομήν τοῦ Ἁγίου Πνεύματος. Εἰς ἄδων indicates the freest and most benignant gifts; while διομήν means a legal gift or offering, which law or custom enacts. So witness our most estimable lexicographers and concordances.
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<td>40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.</td>
<td>40 Ἐτέρωσι τοις λόγοις πλείσσοι διεμαρτυρεῖτο καὶ παρεκάλεῖ λέγον, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολίας ταύτης.</td>
<td>And with many other words he testified, and exhorted, saying, Save yourselves from this untoward generation.</td>
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<td>41 Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.</td>
<td>41 Οἱ μὲν οὖν ἁγιόντες ἀποθέκευσαν τὸν λόγον αὐτοῦ ἐμπρακτίσθησαν καὶ προσεκέβησαν τῇ ἡμέρᾳ ἑκείνῃ ψυχαῖς ὁσίοις προσχωλήσαν.</td>
<td>They, therefore, having gladly received the word, were immersed; and the same day there were added about three thousand souls.</td>
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<td>42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.</td>
<td>42 Ἡσαν δὲ προσκαρπερουντες τῇ διδαξῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τῶν ἁρτῶν καὶ τάς προσευχάς.</td>
<td>And they perseveringly continued in the Apostle's teachings and fellowship, and in the breaking of the loaf, and in the prayers.</td>
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<td>43 And fear came upon every soul: and many wonders and signs were done by the apostles.</td>
<td>43 εὐηχεῖται δὲ αἱ πιστεύουσας ἡσαν ἐπὶ τὰ αὐτὰ καὶ εἰχόν αἵματα κοινωνία, καὶ τὰ κτήματα καὶ τὰς ὑπάρχεις ἑπτάρσκον, καὶ διεμερίκον αὐτά πᾶσι, καθὼς ἐν τις χρείαν εἴρεσι.</td>
<td>And fear came upon every soul; and many wonders and signs were done by the Apostles.</td>
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<td>44 And all that believed were together, and had all things common;</td>
<td>44 πάντες δὲ οἱ πιστεύουσαι ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἰχόν αἵματα κοινωνία, καὶ τὰ κτήματα καὶ τὰς ὑπάρχεις ἑπτάρσκον, καὶ διεμερίκον αὐτὰ πᾶσι, καθὼς ἐν τις χρείαν εἴρεσι.</td>
<td>And all that believed were together, and had all things common, and sold all their possessions and goods, and distributed them to all, as any one had need.</td>
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<td>45 And sold their possessions and goods, and parted them to all men, as every man had need.</td>
<td>45 καὶ τὰ κτήματα καὶ τὰς ὑπάρχεις ἑπτάρσκον, καὶ διεμερίκον αὐτὰ πᾶσι, καθὼς ἐν τις χρείαν εἴρεσι.</td>
<td>And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.</td>
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<tr>
<td>46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.</td>
<td>46 καὶ τὰ κτήματα καὶ τὰς ὑπάρχεις ἑπτάρσκον, καὶ διεμερίκον αὐτὰ πᾶσι, καθὼς ἐν τις χρείαν εἴρεσι.</td>
<td>Praising God, and having</td>
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* Τὸν λόγον: The word—the message. See chap. 1, v. 1, of this book: "The message," "the gospel," or "the word of life" is generally presented, or by this term, often expressive of the Το Ἐνεγκήσαν.

7 See N. j. 1 : 5.

8 The supplement to them is pleonastic, and better omitted. It is italicised by Wesley, omitted by Wakefield and others.

9 Κοινωνία occurs in the N. T. 20 times; translated fellowship 12 times, communion 4 times, contribution and distribution, communication and communicate several times. There is communion in all acts of social worship, in observing not the Lord's supper alone, but in prayer, praise, the meeting on the Lord's day, and in contributions for the poor saints, or in contributions to a missionary fund—the Bible Union, or to any grand humane enterprise. See Rom. 15 : 26; 2 Cor. 9 : 13. The contribution of money for the wants of the brotherhood, appears to be its import in this passage as in Rom. 15 : 16. Paul desired Philemon to have communion with him in aid of Onesimus, a servant.

10 The English version unites οἰκονομίαν with both nouns: The Apostles' doctrine and fellowship. With that combination, we should have had, regularly, the genitive after the second noun, without a repetition of the article. See W., §18, 4. Some (Vulg., Bloom.) assume a hendiadys: the communion in the breaking of bread. The analysis is not only awkward, but opposed by τῇ before κλάσεν—τῇ κλάσεν τοῦ ἁρτοῦ denotes the breaking of the bread, as performed at the Lord's Supper. See 20 : 7, 11; 1 Cor. 10 : 16. The expression itself may designate an ordinary meal, as in Luke 24 : 35; but that here would be an unmeaning notice. There can be no doubt that the Eucharist, at this period, was preceded uniformly by a common repast, as was the case when the ordinance was instituted. Most scholars hold that this was the prevailing usage in the first centuries after Christ. We have traces of that practice in 1 Cor. 11, 20, sq., and, in all probability, in v. 46 below. The bread only being mentioned here, the Catholics appeal to this passage as proving that their custom of distributing but one element (the cup they withhold from the laity) is the Apostolic one. It is a case obviously in which the leading act of the transaction gives name to the transaction itself."—Hackett.
favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who, seeing Peter and John

GREEK TEXT.

'O ὁ δὲ κύριος προσέτιθε τοὺς σωζόμενους καὶ ἐμέραν τῇ ἐκκλησίᾳ.

REVISED VERSION.

ing favor with all the people. And the Lord daily added the saved to the congregation.

CHAP. III.

Now Peter and John went up together into the temple, at the hour of prayer—the ninth hour. And a certain man, lame from his birth, was carried thither, whom they daily laid at the gate of the temple, which is called Beautiful, to ask alms of those entering into the temple, who, 3

b ὁ δὲ κύριος καὶ ἔχειτε χάριν πρὸς ὅλου τῶν λαῶν. 'O δὲ κύριος προσέτιθε τοὺς σωζόμενους καὶ ἐμέραν τῇ ἐκκλησίᾳ.

CHAP. III.

'ΕΠΙ τὸ αὐτὸ ἐν Πύρυ καὶ Ἰσάμενις ἄνέβαινεν εἰς τὸ ιερὸν ἐπὶ τὴν θάρσος τῆς προσευχῆς τῆς ἐνάτης. 2 καὶ τὴν ἁρών χωλός ἐκ κοιλίας μητρός αὐτοῦ ἕπαρχην ἐξαστάτησεν διὸ ἐπίθουν καὶ ἐμέραν πρὸς τὴν θάρσος τοῦ ιεροῦ τῆς λεγομένης Ἰεραίμ. τούτων ἐλευθεροῦσαν παρὰ τῶν εἰσπορευόμενων εἰς τὸ ιερὸν. 3 ὁ δὲ

CHAP. III.

Now Peter and John went up together into the temple, at the hour of prayer—the ninth hour. And a certain man, lame from his birth, was carried thither, whom they daily laid at the gate of the temple, which is called Beautiful, to ask alms of those entering into the temple, who, 3

* Eκεῖνος ἐστιν ἡ Μητρώμενος. "The Greek asserts not a purpose but a fact", Hackett. They were actually saved, not to be saved. Τὸν ἐπικριτέον. "The saved", those that were saved, Boothroyd; "That were cured", Thom.; "who were saved", Dodd.

* Εἰκάζοντας is represented in the comm. ver. by Church, singular and plural, 112 times; by assembly, three times, neither of which in our tongue exactly represents the word, which etymologically indicates the called out, or a community called out from the world, while living in it; Church, being a compound of καλεῖς and ἀνακαλεῖς, composed: whence Κυρίσσε, is applicable to a material building for the Lord, as well as to the community which meets in it. The word Congregation is also too vague, for it indicates merely an assembly. Still in the appropriated currency of our day and people, and because of its indicating a community assembled, or a congregation in one place, it, better than any other word in our currency, intimates its evangelical significance. We, therefore, after much reflection, give it our suffrage, and would so have it represented in all the Christian Scriptures. Add to N. y., p. 17.—For εἰκάζοντας we prefer to any other representative in this language, because of its present use; inasmuch as to, into and unto, its other representatives, would not more fully or clearly represent it with the article here found—"for the remission of sins. The word occurs over 1750 times in the Remission Scriptures, represented in the N. T. by to, into, unto, for, at. When indicating any means to any end, for is its generally current value. Hence we find—"for a testimony", "for a memorial", "for a sign", "for a journey", "for a witness", "for remission", "for a possession", &c., &c.

* "And Peter and John were going up to the temple at the last hour of prayer", Penn's Ver., London, 1836; "at the hour of prayer, the ninth hour", Wesley; "being at the ninth hour", Dodd; "at the ninth hour", Wiclif; "ninth hour of prayer", Rheims, Tyndale, Cranmer, Geneva; "being the ninth hour", Murdock; "at that hour of prayer", Wakefield; "now at the same time, that Peter and John, were going up to the temple, at the hour of prayer, at the ninth hour", Thompson; "at the last hour of prayer".—The Vatican Manuscript alone reads "last".—Not noticed by Wetstein, Granville Penn, London, 1837.

Τὴν ἐνατήν. The believing Jews, not being yet separated from their Jewish brethren religiously, respected their institutions. Regarding six o'clock as their sunrise, or first hour of the day, the ninth hour, here named, corresponds with our three o'clock P.M. This hour was consecrated to their evening sacrifice. The Jewish converts to Jesus Christ, for some considerable time religiously observed some of their own peculiar institutions.

* Παρακαλῶ, com. ver. renders by carry, bear, take up. The verb being here found in the imperfect tense indicates an imperfect act. He was being carried not there—but thither.

* Εἰκάζοντας is also imperfect, because it states what is customary.

* "Beauty Gate", Ιεραιμ, Thompson; "specious", Rheims.

—Τὴν λεγομένην θάρσον—called Beautiful. This gate was on the East side of the temple. Its immense folding doors—of Corinthian brass—some 75 feet high and 60 broad covered with plates of Gold and Silver, were, at the rising sun, most beautiful—indeed, beyond description.

* τοῦ ἄντων—is usually called a Telic infinitive, denoting the purpose or final cause—equivalent to ὧν, ὑπὲρ, in order to seek.

* Παρὰ τῶν εἰσπορευόμενων, from those in the act of entering, not yet entered into the temple

* Or here, as elsewhere, often stands for ὑπέρ—this one.

#### King James' Version.

4 And Peter fastening his eyes upon him with John, said, Look on us.
5 And he gave heed unto them, expecting to receive something of them.
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name

#### Greek Text.

ιδόν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσίνειν εἰς τὸ ἱερὸν, ἤρωτα ἑλπισμοῦνη λαβεῖν.

4 ἀνεῖρικας δὲ Πέτρος εἰς αὐτῶν σὺν τῷ Ἰωάννῃ, εἶπε, Ἐλέησον εἰς ἡμᾶς. 5 ὁ δὲ ἐπέκειν αὐτῶν, προσδοκών τι παρ’ αὐτῶν λαβεῖν. 6 εἶπε δὲ Πέτρος, Ἀργυρὸν καὶ χρυσὸν οὐχ ὑπάρχει μοι. ὁ δὲ ἔχω, τούτῳ σοι δίδωμι.

#### Revised Version.

seeing Peter and John about to go into the temple, asked alms. And Peter, earnestly looking upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. Then Peter said: Silver and gold I have not, but what I have, I give you. In

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1 Ἡρωτα ἑλπισμοῦνη λαβεῖν, literally “asked to receive alms”; “begged to receive alms”, Anonymous; “an alms”, Thompson, Wesley; “to ask alms”, Doddridge; “asked to receive alms”, Rheims; les pri duel donner l'amone, French comm. Fest.

2 Ἀνεῖρικα. Fixing, or having fixed, his eyes upon him; defined in Latin by dejsus, indicating intensity of action; in our idiom happily expressed by earnestly looking.

3 “Silver and gold I have not”. However use may have sanctioned the phrase—“Silver and gold I have none”, it cannot be justified. “None”, is an abbreviation of “not one,” which does not apply to these metals named, in the form of money. “Silver and gold I have not” was strictly true in his case, and more eloquent than to say he had not an obolus or a denarius.

4 ὁ δὲ ἔχω, literally that which I have; but in our language, what I have is its present currency, and tantamount in value. So Wakef, Mur. Syrac. ver., Dodd, Thomp. cum multis alis.

5 ἔν τῷ οὐνοματί, and εἰς τῷ οὐνομα, are two formulas, wholly incommutable, and well marked, in this book of Acts. No person in the annals of the Bible, till the close of its canon, was baptized or immersed “in the name of the Father, the Son, or the Holy Spirit”—nor in any name whatever. They were all baptized into the name of the Father, the Son, and the Holy Spirit. These are very important fixtures in the Greek of the New Testament. In all cases of authority we have εἰς τῷ οὐνόματι, never εἰς τῷ οἴκῳ.

We have in the Book of Acts four prepositions occasionally found in connection with οὐνομα, which has itself three forms in Grecian usage.—The poets sometimes prefer οἶκον οὐνομα, the Aeolians οὐνομα, indicative of name, fame, celebrity, and pre-text. It is, in “Critica Sacra”—philosophically defined, “quasi οὐνομα, a usuando ut cujus usum agnoscere. Nomen quasi notamen—Acts 1: 13. “The number of names”—indicative of persons.

In connection with οὐνομα, we find in this single book of Acts εἰς, εἰς, εἰς, and διὰ, indicative of, at least as many shades and varieties of thought, modes of action, passion, and dependence.

We have εἰς τὸ οὐνόμα, into the name; εἰς τὸ οὐνόμα, in the name; εἰς τὸ οὐνομα, upon the name; and διὰ τὸ οὐνόματος, through the name, or by the name. These, historically considered, indicate four distinct ideas, in reference to certain public acts.—E. g. An alien becomes a citizen, 1st by immigrating into a country; 2nd by adopting, in the name of God, its constitution and renouncing all former allegiance; 3rd by calling upon God to witness and attest his sincerity; and all these through the officers of state, or courts appointed for such solemnities. Such is the use of these prepositions, in the affairs pertaining to the kingdom of Grace, over which, presides his Divine Majesty—Jesus, the King of kings, and the Lord of lords.

“In the name of the Lord,” equivalent to by the authority of the Lord. Ever since his coronation in the heavens, he is the only authority for any Christian act, observance, or institution. Nothing is ever done, or commanded to be done, in the name of the Father, or in the name of the Holy Spirit, from the commencement of the Acts of the Apostles to the end of the Apocalypse.

The reason is obvious.—On his ascension into the Heavens and formal investiture with the government, management, and ultimate judgment of Angels and of men—all things are to be done in his name, or by his authority.—Hence in Christian Baptism, as enacted by himself; he commands all converts to be immersed not in, but “into εἰς the name of the Father, and of the Son, and of the Holy Spirit.” This is purely a Christian Institution—not of Moses nor of the prophets.—Hence the Formula is a perfectly original and unprecedented institution. There had been washings, cleansing, and purifying amongst Jews, Samaritans, and Gentiles, by various authorities and enactments. But not one like this—into the name of the Father, into the name of the Son, and into the name of the Holy Spirit. Therefore—in the name—and into the name indicate two distinct and inconvertible acts which no grammar nor dictionary in the civilized world can equivalence of synonymize.
of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.
12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

* ἀνωγμός indicates physical strength or ability, and neither moral nor official power. Therefore to be apposite to the occasion and the fact, it is, in this case, more appropriately rendered strength, than power. On other occasions it may, without hazarding any ambiguity, be appropriately rendered power, as in chapter 4:33.

* ἑνομισία, occurs 15 times in the N. T.—It is fourteen times translated godliness—here holiness. There seems to be an impropriety in this change. Indeed ἀγωνία, and ἀγωνισμός, occur in the N. T. only 4 times, always translated holi-

erss. Between these and ἑνομισία there is a difference. The latter usually denotes a quality of mind or heart. The former has respect to state or relation. In these there are no degrees of comparison. No person in matrimony or citizenship, is more married, or more a citizen than another.

To live in harmony with either state, more or less conjugal or loyal, is conceivable.—But piety is an attribute of man himself, apart from all conventional, arbitrary, or legal arrangements. Leigh's Critica Sacra, Schrevelius, Doddridge, Wesley, Thompson, Geneva, and some others, "godliness".

* ἠδίκος, in the Hebrew Greek indicates—a child, a ser-

vant, a son, a maid, a young man, and is so found in N. T., usage, com. ver.—Being in a quotation from Isaiah 42:1, by Matthew applied to Jesus—it should here be servant, not son.

* Behold my servant—my elect, whom I uphold, in whom my soul delights &c.” Again v. 26, 27. The com. ver. more frequently renders it servant, than child.


* ἀπολέω is, in this book, suitably represented by the words to put away, release, forgive, dismiss, depart, set at liberty. To acquit in a case of trial before a magistrate is, in our present currency of courts, preferable to put away, release, depart, or to set at liberty.

* The life. In this association of ideas—it is due to the original, and to the reader—that as it is definitely τῆς ζωῆς, and connected with ζήσεως, the Prince or Author of it should be rendered The Prince of the Life—of all life, indeed, but here especially, The Life Eternal.
17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.
19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
20 And he shall send Jesus Christ, which before was preached unto you:
21 Whom the heaven must receive, until the times of resti-

GREEK TEXT.
17 καὶ νῦν, ἀδελφοί, ὅδε ὡς ἤτακα ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν. 18 ὁ δὲ Θεός ἀ προκατήγγειλε διὰ στοι-
ματος πάντων τῶν προφητῶν αὐ-
τοῦ παθεῖν τὸν Χριστὸν, ἐπλή-
ρωσεν οὖν. 19 μετανοήσατε οὖν ἐπιστρέψατε, εἰς τὸ ἔξω-
λευθήσατε ὑμᾶς τὰς ἁμαρτίας,
ἂπος αὐτὸν καὶροὶ ἀναξίω-
ζουσι πρὸς προσώπον τοῦ κυρίου,
20 καὶ ἀποστείλῃ τὸν προκεχρη-
νυμένον ὑμῖν Ἰησοῦν Χριστὸν,
21 διὸν δὲ πάνω μὲν δεξιοθεῖται ἁ-
χρί χρόνων ἀποκαταστάσεως

REVISED VERSION.
And now brethren, I know that you acted in ignorance, as also did your rulers. But God has thus accomplish-
ed those things which he had formerly announced by the mouth of all his prophets, that the Christ should suffer. Reform, then, and turn, that your sins may be blotted out, and that seasons of re-
freshing may come from the presence of the Lord: and that he may send Jesus Christ, the one before prepared for you, whom the heavens must, indeed, retain until the times of the completion of all things,

"Katá ἄγνοιαν ἐπράξατε, you acted in ignorance, is better than "through ignorance you did it,"—or "you acted according to ignorance,"—though it be more literal. A "zeal according to knowledge" is also too literal—an intelligent zeal is in better keeping with our present vernacular, and equally true to the original.

"Παράγειετε—That the Christ—not Christ—should suffer. It was not of a Christ—but the Christ the prophets spoke, as here alluded to.

"Ἐπιστρέψατε—is fully represented by turn, or "turn to him," Wakef., Dodd., Tyndale, Geneva. Return, Thompson. In the com. ver. of the Acts it is translated by turn eight times; and in Luke's Gospel turn and return five times.

"Τοῖς, in this verse should, in our conception of it, be placed before Jesus Christ, if the reading thus preferred be adopted. Gb., Sch., Ln., Tt., Προσεκρυμένον. "And that he may send the Jesus Christ before announced to you" whom the Heaven must retain &c.

"Προσεκρυμένον (Gb., Sch., Ln., Tt.) is by distinguished critics preferred to προσεκρυμένον, the former represented by before appointed or before prepared, the latter by before announced. The former, we presume, to be the genuine reading. But as to the significance they are materially the same. Both indicate a previous arrangement or purpose. It is an unquestionable fact, that his mission or work was previously announced and prepared—as Christ himself is the Lamb that was slain from the foundation of the world, in all the proceed-
ings of redeeming grace—and also that he will appear a second time without a sin-offering, at the consummation of the medi-
torial interposition.

"Almost all the modern versions, have receive. Yet with Murdoch, I prefer retain. Reception and retention are with us, now very distinguishable acts and ideas. It is true, in fact, that the heavens must retain the Messiah, our Lord, until the final consummation of this drama of humanity.

Hackett and some others would have receive still retained in the text. We concur with him that διάκονος by itself is no more rendered retain, but we connect it with αὐξήσει, as fully indicative, in our currency, of, to retain. Is not "to receive a person into our house until any specified time—to retain him till that time arrive!" How, otherwise, could the heavens retain him until? The most literal rendition in this case is, therefore, equivalent to that proposed. But in either case there is no difference in the sense. He must con-

"Τοῖς receive" indicates a special act—but "to retain a con-

"Αγγεί . . . παντως, "until the times of the restoration of all things," to primitive order and felicity. This seems to be an allusion to the Κατακατάστασιν—the restoration of primeval rectitude and felicity, contemplated in the triumphant epoch of Christ's reign.

Ἀποκατάστασις. This is one of the hapax legomena—completion, Boothroyd, Murdock; restoration, Wakefield; consummation, Thomp.; restitution, Wesley, Rheims, Wickliff; all things be restored again, Tyndale, Geneva, Cranmer; regulation of all things, Dodd. We yet prefer completion, because more generic, as the full sense of all the prophetic oracles. Leigh's Critica Sacra, while giving restitution—observes;—Astronomis, Reversio Stellarum ad eum locum unde disseverat.

Referring to Moses and all the prophets concerning the times of the Messiah, as Peter now does, it would seem to us
24

KING JAMES’ VERSION.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

GREEK TEXT.

πάντων, ἄν εἶληληκαίν ὁ Θεὸς διὰ στομάτων πάντων ἄγιων αὐτοῦ προφητῶν ἀπ’ ἁίνοις. Ἡμεῖς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, Ὑπ’οὑ’ προφητὴν ἧμιν ἀναστήσει Κύριος ὁ Θεὸς ἡμῶν ἐκ τῶν ἀδελφῶν ἡμῶν, ὡς ἐμὲ αὐτὸν ἀκούσατε κατὰ πάντα δύσα ἄν λαλήσῃ πρὸς ἡμᾶς. Ἔσται δὲ, πᾶσα ψυχή, ἢτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἑκείνου, ἔκολοπτρευθῆσαι ἐκ τοῦ λαοῦ. Καὶ πάντες δὲ οἱ προφήται ἀπὸ Σαμουήλ καὶ τῶν καβδήσιων, ὅσοι ἔλαβον, καὶ προκατηγορεύαν τὰς ὑμερὰς ταύτας. Ὑμεῖς εἰσε ἐκτε νοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἢς δίδετο ο Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραὰμ, Καὶ τῷ σπέρματί σου ἔνευλογηθοῦνται πᾶσαι αἱ πατριάς τῆς γῆς. Ἠμῖν πρὸς τούτο ἐρεῖ ο Θεὸς ἀναστήσεις τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπεστείλειν αὐτοῦ εὐλογοῦντα ἡμᾶς, ἐν τῷ ἀποστέρησιν ἐκαστὸν ἀπὸ τῶν πολνομίων ἡμῶν.

REVISED VERSION.

which God has spoken through the mouth of all his holy prophets, since the world began.

For Moses, indeed, said to the Fathers, That a prophet shall be raised up before you, from among your brethren, as he raised me up; him shall you hear in all things, whatever he shall say to you.

And every soul who will not hear that prophet, shall be destroyed from among the people. And, indeed, all the 24 prophets, from Samuel and those following in order, as many as have spoken, have also foretold these days.

You are the sons of the prophets, and of the covenant which God made with our fathers, saying, to Abraham, "And in thy seed shall all the kindreds of the earth be blessed.” God having raised 26 ed up his servant Jesus, sent him first to you, to bless you in turning away, every one of you, from his iniquities.

that the completion of the ancient oracles respecting Messiah and his kingdom covers the whole area of his promises; and, therefore, meets all the demands of the case better than restitution, restoration, regulation, or consummation: whether promises or predictions, (and these include the whole prophetic school,) completion is quite opposite.

Ἀναστήσεις = ἐρεῖ, will raise up—cause to appear as εἷς, like me. Hence a rendition quite as peculiar as the former—not like to me—but like as he raised me up.

Ὑμῖν . . . . Τῶν διαθήκης, sons of the covenant, or institution—οἱ here Hebraistically indicates heirs; participants—still the sons of the prophets is the proper expression of the original. All believers—all Christians are heirs in common of all the spiritual blessings promised in the seed of Abraham.

Sons, rather than children, of the prophets—inhabitants of the blessings which the prophets foretold—heirs of coveneant mercies. On these promises he urges their right and duty to accept these promised blessings.

1 Τον παῖδα Ἰησοῦν.—Ἰησοῦν is, in this case, rejected as spurious by Gb., Sch., Ln. and Tī.—Παις is found applied to Jesus only once in Matthew as a servant, and in Luke’s writings five times;—once in his Gospel, referring to him where literally a child, ch. 2:43; and in his Acts four times;—twice rendered in common version, son Jesus, and twice child Jesus. This is an anomalous license. It is most generally, in other cases, rendered servant. The Jews are called “sons of the Prophets,” not merely of the four major prophets, or of the twelve minor prophets, as the Jews call them in distinction from the Patriarchal prophets. They were educated by these sixteen Jewish Prophets, being weekly read in their synagogues. Hence, we presume, they were called “sons of the prophets;” and, therefore, ought to have recognized and acknowledged their own Messiah.
And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the

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1. "being grieved," is not indicative of the feeling of the Apostle Paul, in witnessing the malice of a wicked spirit, reported in Acts 16:18. In that case Paul was indignant. In this case the Sadducees and the priesthood could be no less inanimate, while witnessing the power of the Apostles' doctrine, in nullifying their doctrine of no resurrection of the dead. We, therefore, prefer "indignant" to "grieved," as more truly indicative of their feelings on this occasion. The word is found only in these two cases in the Apostolic Scriptures.

2. "Tów ἱερόν, the word." This has exclusive reference to the gospel of the resurrection of Jesus Christ. It was the special message of the day.

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1. Ex γενοντις πρυγνοτικον. Pontifical family is, in our currency, more definite and perspicuous than the "kindred of the High Priest," which might comprehend more than were personally interested in the premises. Those specially interested were, doubtless, present.

2. "When they had set them." Placing them, indicates the whole work comprehended in στηριγματι αὐτῶν.

3. Ποια δυναμιέ, not ποια ἐξουσία—physical strength. In what strength—in what name? There was strength and authority also in the name of the Lord. But as to the spectators—in this case of physical infirmity—their attention was absorbed in the strength put forth.
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<tr>
<td>impotent man, by what means he is made whole;</td>
<td>σία ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὕτως σέσωσται: 10 γνωστόν ἐστο πάνω μιν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὦτι ἐν τῷ οἴνῳμά Ἰησοῦ Χριστοῦ τοῦ Ναζαρέτου, ὄν ὑμεῖς ἐσταυρώσατε, ὅπος ὁ θεὸς ἐγερεί έκ νεκρῶν, ἐν τούτῳ οὕτως παρέστηκεν ἐνώπιον μιν ὑμῖν. 11 οὕτως ἐστιν ὁ λίθος ὁ ἐκουσαθείσης ὑπ’ ἐμών τῶν οἰκοδομών τοῖς οἰκοδομών, ὃς γενόμενος εἶς κεφαλὴν γονίας. 12 καὶ οὐκ ἐστιν ἐν ἀλλῷ ὑδείν ἡ σωτηρία: οὕτω γὰρ ὑμνᾶ ἐστιν ἐπιρό ὑπὸ τὸν οὐρανὸν τὸ δεδομέναν ἐν ἀνθρώποις, ἐν οἴ ὁ δει σωθήσατε ἤμας. 13 Θεοπρόφητος δὲ τῆς τοῦ Πέτρου παρῆσαν καὶ Ιωάννου, καὶ καταλαβόμενοι ὁ ἀνθρώποι ἀγράμματοι εἰς καὶ ἱδιώται, ἐθαυμαζόντες τι ἀυτοὺς ὅτι συν τῷ Ἰησοῦ ζησαν 14 τῶν δὲ ἀνθρώπων βλέποντες αὐτῶν ἐστώτα τῶν τεθεραπευμένων, οὐδεν εἰχον ἀντεπειν.</td>
<td>man, in what name he is made whole, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene—whom you crucified—whom God raised from the dead, by him does this man stand before you sound. This is the stone which was set at naught by you, the builders, which is made the head of the corner. And the salvation is 12 not in another person; for there is not another name under the heaven, given among men, by which it behooves us to be saved. Now, considering the freedom of speech of Peter and John, and having perceived that they were illiterate and persons in private life, they marvelled; and they knew them well, that they used to be with Jesus. And beholding the man who was healed, standing with them, they had nothing to say</td>
</tr>
</tbody>
</table>

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* * En τω—reference is here to οὐνα, as the answer given clearly intimates—In the name of Jesus Christ.
* ὁ γενόμενος—made με κεφαλήν.
* The common version does not indicate the futurity of the original. It is in the original ἐκουσαθείσης—not salvation in general, but the salvation which the gospel brings—not a salvation of the body, of the soul, or of the spirit, but of the man. —Ođėn, no person; ἀλλῷ ođeĩν, not another person.
* Αἰς, behoöe.—Nor is it presented with a must be, as a fatal necessity; nor with a may be, as of doubtful import; but as claiming, commanding, behoving, us to embrace it, which latter word is inclusive of all its claims, and of all our wants. It is necessary, expedient, blissful.
* Αἰς fully indicates this, by three of its current acceptations—must, should, ought. No one word fills its area so well as behoöe, which word is selected in Luke to indicate all the causes concurren in the death of Christ. Thus it behoöed Christ to suffer δ('./, Luke 24: 7, 20, 40, where all these terms—must, ought, behoöe, occur.
* Θεοπρόφητος, considering, not merely seeing, or looking at it, but contemplating upon it—considering it. To theorize on premises implies more than seeing them, or even looking at them.
* Παγόσαν, boldness of speech, 2 Cor. 7: 4. The dative of this word is used adverbially, and indicates speaking, writing, acting boldly, or with much freedom. Here, contextually viewed, it indicates a freedom of speech which they could not reconcile with the apparent condition, education and circumstances of men in private stations of life. Freedom of speech, in all the associations of this scene, best harmonizes with the circumstances, and the terms employed.
* Καταλαβομένοι, “when they saw”, Wakefield; “when they observed”, Boothroyd. *Having perceived*, Hackett. The tense differs from that of the other participle.
* Οἱ οὖν τοῦ Ἰσραήλ γινοῦν indicates more than a casual interview. They were wont to be with Jesus.
* Ἀντεπείην—to contradict, to speak against—literally, they had nothing to speak against it, or, they could say nothing against it.
15 But when they had com-
manded them to go aside out of
the council, they conferred among
themselves.
16 Saying, What shall we do
to these men? for that indeed a
notable miracle hath been done
by them is manifest to all them
that dwell in Jerusalem, and we
cannot deny it.

17 But that it spread no fur-
ther among the people, let us
strictly threaten them, that they
speak henceforth to no man in
this name.
18 And they called them, and
commanded them not to speak
at all, nor teach in the name of
Jesus.
19 But Peter and John an-
swered, and said unto them,
Whether it be right in the sight
of God to hearken unto you
more than unto God, judge ye.
20 For we cannot but speak
the things which we have seen
and heard.
21 So when they had further
threatened them, they let them
go, finding nothing how they
might punish them, because of
the people: for all men glorified
God for that which was done.
22 For the man was above

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* Πνευματικος: "signal", Booth, Doddridge; notable, Rheims; manifest sign, Murdock.

* Ανωπημηθην: being passive, we prefer, on all the premises, to retain the passive form—that it may be spread.

* Πασοι και εν τω πνευματι του Ιουα. These are not identical expressions. To speak upon a name, and to teach in a name, are not equivalent enunciations. The latter has respect to authority, and the former to a topic, or subject. The mysteries of this name constituted the secret of their power with the people.

* Ετοι των ονοματων του Ιουαν. In as much as we have in the original Scriptures three forms of expression connected with ονοματα του Ιουαν Χριστου, of very different import, it seems to me not merely expedient, but obligatory, that we should give to an English reader three corresponding formulas in our language, such as "in the name of," "upon the name of," and "into the name of." These three formulas are as distinct in sense as in form. The first indicates authority, viz., in the name of the king, or commonwealth. The second indicates the subject, on which the authority terminates, the citizens of the commonwealth, and the third the reason why, or object for which, the action is performed. By the authority of the government, I, A. B. will speak to you upon American citizenship, and then I will introduce you into the possession of it.

* For this, as far as I know, all Grammarians and Lexicographers. So we find it in the Apostolic commission. In the name of the Lord, I baptize you into the name of the Father, the Son, and the Holy Spirit, for, or in order to introduction into his kingdom.

4 In conformity with the order and arrangement of words in the Greek text we might, grammatically, render this verse...
KING JAMES' VERSION.

forty years old on whom this miracle of healing was shewed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that are in them;

25 Who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For a truth against thy holy child Jesus, whom thou

as follows—"of years, for was of more than forty the man
on whom had the miracle this of the healing." This is
exactly according to the order and meaning of the words in the
Greek text before me. Nor could all the rules of grammar,
alone, or without a knowledge of the subject, as well as of the
verbiage in which it is clothed, enable any one to give the
exact ideas, contained in the original oracles of the inspired
writer. This fact, incontrovertible as it is, demonstrates, how
much depends upon a translator's knowledge of the subject, as
well as of the language from which, and of the language into
which, he transfers the ideas which existed in the mind of the
original writer or speaker.

* Προς τους ἄνθρωπους, to their own friends, not especially to
the Apostles.

* Οἱ δὲ ἁγιοί, their holy men, not especially to
the Apostles.

* Ἀπολυθήνετε δὲ ἠλθον πρὸς τοὺς ἄνθρωπους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς ὁ ἄρχων καὶ τοῖς αὐτῶν ἢμας καὶ πάντα τὰ ἐν αὐτῶι.

* ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

* Συνάντησαν γὰρ ἐπὶ ἀληθείαν ἐπὶ τοῖς ἅγιοι παῖδια σου, Ἰη-

REVISED VERSION.

man on whom this miracle of the healing was wrought, was
more than forty years old.

And now, having been discharged, they went to their
own houses, and announced all that the priests and
elders had said to them. And they, hearing, raised a 24
voice to God, with one accord, and said, "Sovereign Lord, thou
art the God who hast made the heavens, and the earth, and the
sea, and all that is in them; who by thy servant David's 25
mouth hast said, "Why did nations rage, and people imagine
a vain thing? The 26 kings of the earth presented themselves, and the Princes
were gathered together against the Lord, and against his 27
Anointed. For, of a truth, in this 27
"city, against thy holy son, Je-

1 Εἰς τὴν πόλιν ταύτην, after ἀληθείαν is found in many ancient
copies, but rejected by Bloomfield, though resting on good
authority—Hackett. It is found in most ancient manuscripts,
(Vul.) the two uncial Ms. Cod. Clermont, Augiensis, and the
Codex Alex., which last after oun adds πάλι. So also
reads the Latin with the Coptic, Arm., Ethiop. versions,
Irenaeus, Cyril, Tertullian, and other fathers.

There can be no just ground of supposing the clause an
addition in the oldest copies extant, until a still older copy
can be produced, which has not the clause. See Anm. to the
Penn, Esq., Hackett.—On the authority of Griesbach,
Scholz, Lachmann, and Tischendorf, I would restore this
clause.

Penn's work, now lying before me, is, in my judgment, a
work of much learning, ingenuousness and real merit. His
version is dedicated to the Universal Church. London, 1837,
two vols. octavo. He renders the passage thus, v. 27: "For, of
a truth, both Herod and Pontius Pilate, with the Gentiles
and people of Israel, were gathered together in this city,
against thy Holy child Jesus, whom thou hast anointed.—This was
certainly true in fact.
<table>
<thead>
<tr>
<th>KI NG J A M E S’ V E R S I O N.</th>
<th>GREEK TEXT.</th>
<th>R E V I S E D V E R S I O N.</th>
</tr>
</thead>
</table>
| hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, | σοῦν ὄν ἔχρισα, Ἰ Ρώζης τὲ καὶ Ποντίος Πιλάτος, ἐν ν ἔθνεσι καὶ λαοῖς Ἰ σραήλ, 28 ποιήσαι ὅσα ἡ χείρ σου καὶ ἡ βουλὴ σου προώρισε γενέσθαι. 29 καὶ τὰ νῦν, κύριε, ἔπει ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δῶς τοῖς δούλοις σου μετὰ πάρρησις πᾶσις λαλεῖν τὸν λόγον σου, 30 ἐν τῷ τῆς χειρᾶς σου ἐκτέινειν σε εἰς ἱάσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὅνοματος τοῦ ἀγίου παντοτέ 
| sus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were assembled, to do whatever thy hand, and 28 thy counsel had before determined to be done. And now, 29 Lord, behold their threatenings, and grant to thy servants, that, with all boldness, they may speak thy word, 30 stretching out thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And they prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. 32 And the multitude of them, that believed were of one heart, and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 And laid them down at the apostles’ feet: and distribution was made among all the multitude of them, as every man had need.

*found in the temple answering questions, it is properly translated child. In the Acts, it is twice translated σων, and twice child. In this case, we think, in all dignity and propriety, it should be translated σων.*

2 Προάνεσ-moving, by determined, ordained, declared. Rom. 1: 4, limiteh. Luko uses ἐκίνασ, six times out of its eight occurrences. Translated determined, ordained, determined. Paul uses προάνεσ five times out of its six occurrences. Etymologically, it indicates, to mark out before, to bound or to limit before. Hence, Heb. 4: 7, "He limiteth a certain day". Whether used to indicate a purpose, a delineation, description or prediction, as respects the Divine knowledge, or will, it equally involves one and the same radical idea. With God there is nothing past, present or future. He fills, he inhabits eternity.

1 Μεγαλὴ δύναμις, with great power, i. e. physical demonstration, not εικοσις, authority.

1 Ιεροπρόσωπος, being impersonal—it was distributed.
ACTS OF THE APOSTLES. CHAP. V.

KING JAMES' VERSION.

was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAP. V.

But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 While it remained, was it not thine own? and after it was

GREEK TEXT.

ἐκάστος καθοτι ἂν τις χρείαν εἴχεν.

36 Ἰωνῆς δὲ ο ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστι μεθερμηνευόμενον, νῖος παρακλήσεως, Ἀείνης, Κύπριος τῷ γένει, ὡς ἄρχοντος αὐτοῦ ἀγροῦ, παλήσας ἤνεγκε τὸ χρήμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

CHAP. V.

Ἀνήρ δὲ τις Ἀνανίας ὄνοματι, σὺν Σαπφηρὶ τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτήμα, καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδῆς καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἔνεγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

3 ἐπεὶ δὲ Πέτρος, Ἀνανία, διατι ἐν Πνεύμα τῷ Αὐγοῦ, και νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4 οὐ γὰρ μένον σοι ἔμενεν, καὶ πραβὴν ἐν τῇ σῇ ἐξουσίᾳ.

REVISED VERSION.

every one, according as any one had need.

Now Joses, who, by the apostles, was surnamed Barnabas (which is, being translated, Son of Consolation), a Levite, a Cyprian by birth, having land, sold it, and brought the money, and laid it at the Apostles' feet.

CHAP. V.

•But a certain man named 1 Ananias, with Sapphira his wife sold a possession, and 2 purloined from the price (his wife also being privy to it), and brought a certain part, and laid it at the Apostles' feet. But Peter said, Ananias, 3 why hast thou possessed thy heart, to lie to the Holy Spirit, and to purloin from the price of the land? While 4 it remained, was it not your

1 Άνανιας, a proper name, and retainable here.
2 Πολυβλάσπις, literally filled up; in our more modern style possessed your heart. Πολυβλάσπις, used here metaphorically, is taken from a ship sailing before the wind. "When a man is filled with the commandment, or with temptation, as the sail of a ship by the wind, he is said to be filled with it," Critica Sacra. It is found almost one hundred times in the N. T. Of these, some fifty times it is represented by ful fill, com. ver.
3 Πολυβλάσπις — literally filled. This is a bold figure in either case, to indicate a strong temptation. It is the language of earnestness or surprise.
4 Πολυβλάσπις, to lie, to deceive, not the Holy Spirit abstractly contemplated, but through the Apostles.
5 ὁ Σατανᾶς, ὁ Σατανᾶς, to lie, to deceive, not the Holy Spirit abstractly contemplated, but through the Apostles.

The Septuagint employs νοσφίσατο, Josh. 7 : 1, in the case of Achan. It is well defined by Leigh in his Critica Sacra: Non est tandem cum auferre sed paululum tantummodo abstruere. Beza employs intercinit, which he interprets by callide surripuit. In our vernacular, to embezzle, to flicke, most exactly represents it. We prefer purloin, because already familiarized in com. ver. "Kept to himself," Wakef. and Boothr. "carried away a part," Murt., Syr.
sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not hated unto men, but unto God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

was it not your own? And after it was sold, was it not in your own power, or at your own disposal? 19 We opine that the interrogative character of this sentence continues to its close, i.e. to ἐνίππηρε.

Our reasons are two—It is so pointed in our most approved texts. And, again, because the impassioned speaker continues the same style of emotional feeling in another interrogation—τά ὅτι ἐδοῦν εἰς τῷ καρδίας σοῦ τὸ πράγμα τοῦτο; why have you conceived this thing in your heart?

* Tó ὅτι, for ταῦτα ὅτι, as in v. 9, what is this? Fritzsché, Meyer, De Wette.

1 ἐδοῦν, aor. ind. mid. of τιθῆναι, literally, why have you placed, or deliberately machined, this in your heart? The whole contour of the style indicates a deliberate design, calling forth a burst of feeling, bordering on excitement, on the part of the Apostle.


* “Only” is supplied, but not called for. It is true in fact that he lied to men, and to God. And therefore it is implied. Modern translators differ. Hackett says it is logically correct to translate οὐν ... ἀλλὰ, not so much as; but this is defective in form, and less forcible. Others, like Boothroyd, and Penn, supply only. It is therefore a matter of taste, or discretion.

* Taveta, after παντοτε, is of doubtful authority; rejected by some editors, wanting in the vulgate and some other versions. It is applied to a single event, Lachmann, Hackett, &c.

* Παντείνον ἐξερευνεῖ, falling, expired. This participial form, when followed, as in this case, by an active verb in the aorist, may indicate that the act expressed in the verb was the result of that expressed by the participle, and, especially, when καί is wanting between the participle and the verb.

* “Who heard these” would be better than “that heard these things.”—This is a matter of taste, and not of etymology.

7 And the young men—ἀναστάντες, arising, or having arisen, συνέστειλαν (as περιεστελλαν), wrapped him up, and ἐξερεύναντες, 1st aor. part., having carried him out &c.

* Ἐξερευνοντες, having carried him forth, out of the city. Most probably as the Jews did not usually bury within their city walls, and not in consequence of his judicial death.

* Ἐγένετο καί, now it came to pass.—There was an interval of about three hours.—Then &c. ἡ διάστημα is not here the subject of ἐγένετο, but forms a parenthetic clause and (see on 1: 10) introduces the apodosis of the sentence. De Wette, Meyer, Fritzsché. So Hackett in loc. This Hebraistic use of καί in the apodosis of a sentence, after an expression or idea of time, is frequent in the N. Testament. See Brud. Gr. Concord. p. 450. “Intercessit autem forme horarum trium interiаlrum quum uxor quoque ipsius, nesciens quo faciat, ingressa est.” Beza. “Factum est autem quasi horarium trium capitum, et uxor ipsius, nesciens quo faciat factum fuerat, introivit.” Vulgate.

ἀπε, now; διάστημα, an interval of about three hours; ἐγένετο, occurred; καί ἡ γυνὴ αὐτῶν, and his wife. This prevents the necessity of the supply of the article, and the translation of καί by “when,” as in some versions. To γεγονός, what had occurred. This agrees with the perfect tense of the participle, and with the active rather than with the passive sense. It was what had come to pass a providential act and not a mere act of Peter.
9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon’s porch.

13 And of the rest durst no one stand up to speak unto the people. And they praised God, and spake good things of those days.

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**King James’ Version.**

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

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**Greek Text.**

εἶπεν πρὸς αὐτὴν, ἦν ὑμῖν πειράσας τὸ πνεῦμα κυρίου; ἦδον, οἱ πόδες τῶν θα- 

γαντῶν τῶν ἀνδράσιν, ἔπι τῇ 

θύρᾳ, καὶ ἔξοικουσάτο σε. 10 Ἐπε- 

σε δὲ παρακῆλημα παρὰ τῶν πό- 

δας αὐτῶν, καὶ ἐξεφύγενεν ἐισελ-

βάντες δὲ οἱ νεανικοὶ εἴρον αὐτὴν 

νεκρὰν, καὶ ἐξενεγκαὶς ἔθαψαν 

πρὸς τῶν ἀνδρῶν αὐτῆς. 11 καὶ 

ἐγένετο φόβος μεγάς ἐφ' ὅλη 

τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας 

τῶν ἀκούοντας ταῦτα.

12 Διὰ δὲ τῶν ἄνθρωπων τῶν 

ἀποστόλων ἐγένετο σημεία καὶ 

τέρατα ἐν τῷ λαῷ πολλά· καὶ 

ὁσαν ὑμοθυμάδαι ἀπαντῶν ἐν τῇ 

στοᾷ Ἀποστόλων τῶν δὲ 

λοιπῶν οὐδεὶς ἐτύλημα κολλάσθαι

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**Revised Version.**

Peter said to her, "Why is it, that you have agreed together, to tempt the Spirit of the Lord? Behold the feet of these who have buried your husband are at the door, and shall carry you out. Then she instantly fell down at his feet and expired: and the young men came in and found her dead, and carrying her out, buried her by her husband. And great fear came upon all the congregation, and upon all those hearing these things.

And through the hands of the Apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch.) And of the rest durst no one stand up to speak unto the people. And they praised God, and spake good things of those days.

5:21: "Grace reigns through (διὰ) righteousness by (διὰ) Jesus Christ our Lord." The condemnation by, or through Adam, and the righteousness by or through Christ are represented by one and the same διὰ, &c. Such also is our popular use of by and through. Where there is no established antithetical difference in the meaning or use of particles in the Christian Scriptures, we should not create it; and where that is, we should not annihilate it. All that God has done for man, since he created him, has been through (διὰ) agencies. Indeed, we are informed by Paul, Eph. 3:9, that God created all things (διὰ) through Jesus Christ. Moreover, by, and through, are used at the present time interchangeably.

Ἀπαντεῖ, refers to the Apostles mentioned in the last clause. Olsch., De Wette, Mey., Bengel, extend it to all the believers. Hack.

Ὁμοθυμαδῶν ἀπαντῶν ἐν τῇ στοᾷ Ἀποστόλων. Solomon's porch, being a place of much resort, and the disciples as yet being all Jews, and having a common national right to resort thither with their own nation, it was for them legitimate missionary ground; and there, with much boldness, they announced the claims of Jesus as the Messiah.

And of the rest. The sense of τῶν λοιπῶν is explained by the last clause. Doddridge, Boothroyd, Hack. Dr. Lightfoot explains this "of the rest," "of the one hundred and twenty," from which Dr. Whitby dissent. Beza, would render κολλάσθαι, in this passage, "to attack." This is too far fetched, and inappropriate to the contextual scope. They feared hypocratically to join them.

Τῶν δὲ λοιπῶν. Literally, of the remainder. Those yet
man join himself to them: but
the people magnified them.
14 And believers were the
more added to the Lord, multi-
tudes both of men and women.)
15 In so much that they brought
forth the sick into the streets, and
laid them on beds and couches, that
at the least the shadow of
Peter passing by might over-
shadow some of them.
16 There came also a multi-
tude out of the cities round about
unto Jerusalem, bringing sick
folks, and them which were vexed with unclean spirits; and
they were healed every one.
17 Then the high priest rose
up, and all they that were with
him, (which is the sect of the
Sadducees,) and were filled with
indignation,
18 And laid their hands on
the apostles, and put them in the
common prison.
19 But the angel of the Lord
by night opened the prison doors,
and brought them forth, and said,
20 Go, stand and speak in the
revised version.

no man join himself to them,
but the people magnified them.
And believers were still more
added to the Lord, multitudes
of men and also of women), in
so much that they brought
forth their sick into the streets,
and laid them on beds and
couches, that at the least, the
shadow of Peter, passing by,
might overshadow some of
them. And the multitude of
the surrounding cities also
came together into Jerusalem,
bringing the sick and those
harassed with unclean spirits,
and they were every one
healed.

But the High Priest arising,
and all who were with
him (being the party of
the Sadducees), were filled
with zeal, and threw their
hands upon the Apostles, and
put them in public custody.
But an angel of the Lord, under
cover of the night, opened
the prison doors, and bringing
them forth, said, Go, stand
and speak in the temple to the

unconverted dared not to associate themselves with them.
The remainder, though an exact representation of the, seems to be somewhat indefinite. The term, looks, people,
immediately after, is its best exponent. None could look
upon these wondrous working men without fear and reverence.

The fate of Ananias and his wife is as a fearful caveat against
hypocrisy. If every one glorified God for which was
done (ch. 4:21), in the case of the impotent man, why
should these keep back from presumptuous sin, from the
spectacle before them in the case of Ananias and his wife?

Ἐκείνης αὐτοῖς, magnified them. The Apostles, at this
time, were greatly exalted in the esteem of the multitude, as,
in the sequel, still further appears.

As quasare is more than quater, taxare than tangere, jactare than jacere, so vexare is more than vehere, yet not one
of these, shaken, troubled, terrified, strangled, is so grievous as
the feeling indicated in the text. According to Critica Sacra, “It
is to be distracted hither and thither having no power of itself.”

Τῇ κυρίῳ. This verse is evidently parenthetic. Believers
not added in the Lord, as some would have it, but to the Lord.
Its case depends on the verb.

"Sadducees." The reason of their activity in this case, is
happily illustrative of our indebtedness to sectarianism, at
least in one respect; its eternal vigilance to guard proof texts
against all violence. The Sadducees saw in Christ’s resur-
rection the refutation of their system; and therefore they
violently seized the Apostles, because their preaching that
doctrine was fatal to their distinguishing tenets.

Ἐκείνης. This verb indicates strong violence. They
fiercely threw their arms around them, or their hands upon
them. Τῆς, with us, custody.

Ἀγγέλου. Why an angel should here become some particular
angel is destitute of authority. Had some angel been named
in the context, there might have been some reason for the de-
finite article.

Ἄνα, through the night, or under cover of the night.
More seems to be indicated than the escape by night—rather
by means of the night—ἐξάγαγοι τῇ αὐτῶν εἰπε, bringing
them out, said.

Πορευόμενοι, συνάδευτες—go, and, standing in the Temple,
speak. This form abound in Luke’s style.
KING JAMES' VERSION.

temple to the people all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned.

GREEK TEXT.

τῷ ἱερῷ τῷ λαῷ πάντα πᾶσαι ἡματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ ἠστιβάθην ὑπὸ τὸν ἅρπαγον εἰς τὸ ἱερὸν, καὶ ἐκδίδασκον. παραγενόμενοι δὲ ὁ ἅρπαγος καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνεδρίον καὶ πᾶσαν τὴν γε- ρουσίαν τῶν Ἰουδαίων, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθημαίνειν αὐτούς. 22 οἱ δὲ ὑπηρέ- ται παραγενόμενοι οἷς εὐροῦν αὐτούς εἰς τῇ φυλακῇ ἀναστρέψαν τε ἀπὸ γένους, 23 λέγοντες, "Οτι το ἡμεῖς δεσμωτήριον εὑρόμενον κεκλεισμένον εἰς παρασκευή, καὶ τοὺς φυλάκας ἐξε λήπτες πρὸ τῶν θυρῶνν ἀνοίγαν τας δὲ ἑωθον ἐμεχνεῖν. 24 "Ο σὲ ἠκούσας τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἅρπαγες, διστόρων περὶ αὐτῶν, τι ἄν γενοῦτο τούτῳ. 25 παραγενόμενοι δὲ τίς ἀπῆγα- γελεῖν αὐτοῖς λέγων, "Οτι ἵππον οἱ ἄνδρες οὓς ἔβαλαν εἰς τῇ φυλακῇ, εἰσόν τις ἐν τῷ ἱερῷ ἐστώτες καὶ δι- δάσκοντες τῶν λαοῦ. 26 Τότε ἀπέλθουν ὁ στρατηγὸς τῶν τοὺς ὑπηρέτας, ἄραγε αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦτον γὰρ τοῦ λαοῦ, ἴνα μὴ λιθασθῶσιν. 27 ἀγαγών.

REVISED VERSION.

people, all the words of this life.

And when they heard that, 21 they entered into the temple early in the morning, and were teaching. But the High Priest came, and those that were with him, and called the council together, and all the senate of the children of Israel, and sent into the prison to have them brought.

But when the officers came 22 and found them not in the prison, they returned and reported, saying: The prison in 23 deed we found shut with all security, and the guards, standing before the entrances; but on opening, we found not one within. Now when the 24 High Priest, and the Captain of the temple, and the chief 25 Priests, heard these words, they were in perplexity about them, what this might come to be. But one came and reported- 25 ed, saying, Behold, those whom you placed in the prison are standing in the temple and teaching the people. Then, 26 the Captain went, with the officers, and brought them without force (for they feared the people), that they might not be stoned.

* ἦκο τον αἱρήτορον. Literally, under the dawn of day. Ὠρ- θρος occurs but three times in the N. Test., and always represented by "early in the morning." Its use amongst the Greeks was equivalent to our "dawn of day," usually called "the break of day."

* Καλλιαγενέμον, being the acc. sing. neut. perfect pass., indicates in all ασφαλεία, security, or firmness of defense, im- pregnable. Οὑς, in this verse, is a pleonasm, because reciting the words of others. This is not unusual with Luke. And the guards standing (rather, being perfect participle, it is tantamount to our having been placed). Εἰς, outside, is omitted by Gb, Sch, Lc, and Tz. Τῶν ἑπαρίων, the entrances —doors, too specific.

* Now ὅς, as the High Priest &c.—These words, τῶν λόγων τούτων. Ἀρχαγονός, imp. were being perplexed = in perplexity; περὶ αὐτῶν, about them—"to what this might amount."

* As, but, in this perplexity; τι, a certain one; παρα- γενόμενος, having come (aor. part.); reported, αναστρέψαν. Οὑς, pleonastically used; οὓς ἐβαλεῖ, those whom you placed in τῇ φυλακῇ, the prison; διστόρων, perf. part., having taken a stand = are standing; καὶ διδάσκοντες τῶν λαοῦ, and teaching the people.

* The English translation, as well observed by Prof. Hackett, here assumes an impossible connection, as, after verbs of fearing, μὴ, ἀστορεῖν and the like do follow, but never ἵνα μὴ.
27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:

31 Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

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1 Aρνηταις, having led them away, i. e. from the Temple; καὶ ἐπέστησαν αὐτοὺς to stand them, they placed them.

2 Εἰς τὸ συνεδρίαν, καὶ ἐπηρῴησαν αὐτοὺς, ὡς ἄρχοντας, καὶ ἴδον πεπληρώκατε τὴν Ἰς ὑμῶν, καὶ βούλευε τοῦ σαραγεῖν ἐφ’ ἑαυτήν τῷ ἀνθρώπῳ τούτῳ. — Did we not strictly command you not to teach in this name? and, behold, you have filled Jerusalem with your doctrine, and are intending to bring the blood of this man upon us.

But Peter and the Apostles answering, said, We ought to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, having hanged him on a tree.

This person has God exalted to his right hand, a Prince and a Saviour, to grant repentance to Israel, and forgiveness of

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Subject is not, at the bar of right reason, incompatible with making or propounding faith, repentance, baptism, or prayer, as means of receiving pardon. The beggar cannot think that the extending of his arm, or hand, to receive alms, annihilates the nature of alms, or converts the receiving of them into a work of merit. No more can common sense, unperverted by false views, imagine that pardon, based on any principle of faith, repentance, prayer, or baptism &c, annihilates the nature, or entrenches upon the character of grace, even if crowded with the absurd pretexts of free, sovereign, and special; not one of which is found in Holy Writ.

By a special reference to Acts 11:18; Luke 1:74; Acts 14:3; Rom. 15:5; Eph. 3:16; 2 Tim. 2:18; Rev. 3:21 &c, com. ver., it will appear that δωμάς is occasionally represented in Luke, Paul and John, by the words grant, bestow, and to give, give gratuitously, &c.

De Wette understands giving or granting repentance, in the sense of giving time or space for it. This may, in some cases, be equivalent to granting it, but to confine it to this view would stultify, or annihilate it, as properly a gift.

*To grant repentance.* This indicates the benefit of repentance—the forgiveness of sins. Legally we do not grant to the lawless and disobedient, any benefit to repentance. God mercifully grants repentance, pardon and acceptance. Hence promises the most precious are annexed to faith and repentance. In Hebrew style, God grants repentance to life, by granting pardon and acceptance, through the sacrifice of the Lord Jesus, received by faith.
And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and took counsel to slay them.

Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space:

And said unto them, Ye men of Israel, let these words be considered of you carefully:

For these days rose up Thudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was

\[\text{καὶ οἱ ἀκούσαντες, ἀκούσαντες, καὶ ἐξειρρύθη, ἐνωσάτων, ἐξεῖρρυθησαν.} \]

sins. And we are his wit- nesses of these things; and so is also the Holy Spirit, whom God has given to those who obey him. Now those hearing, were exasperated, and they were making up their mind to slay them. But a certain one, arising in the Sanhedrin, a Pharisee, Gamaliel by name, a teacher of law, honored by all the people, commanded to put the Apostles out, for a little while, and said to them, Israelites take heed to yourselves, what you execute upon these men. For before these days Thudas arose, declaring himself to be somebody, to whom a number of men, about four hundred, attached themselves; who was

\[\text{καὶ οἱ ἀκούσαντες, ἀκούσαντες, καὶ ἐξειρρύθη, ἐνωσάτων, ἐξεῖρρυθησαν.} \]

This gives the genuine meaning of \(\text{τίμιος} \).
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<td>slain; and all, as many as obeyed him, were scattered, and brought to nought.</td>
<td>καὶ πάντες οσοὶ ἐπείδηθον αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς ὄν ἔν.</td>
<td>slain; and all, as many as obeyed him, were scattered and brought to nothing.</td>
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<td>37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.</td>
<td>37 μετὰ τούτου ἀνέστη Ἰούδας ὁ Γαλαήλης, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἰκανοῦ ὑπόσω αὐτοῦ κακείως ὑπόλειπον, καὶ πάντες οσοὶ ἐπείδηθον αὐτῷ διεκαρπίσθησαν.</td>
<td>After this man, Judas the Galilean rose up, in the days of the enrollment, and drew away sufficient people after him: and he utterly destroyed himself; and all, as many as were obedient to him, were dispersed. And now I say to you, “Withdraw from these men and let them alone” for if this purpose, or this work be of men, it will come to nought:</td>
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<td>38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:</td>
<td>38 καὶ τὰ λέγα ὑμῖν ἀπότητα ἀπὸ τῶν ἀνθρώπων, τούτων, καὶ ἔστε αὐτούς ὅτι Εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλύσαι αὐτῷ, μὴ ποτὲ καὶ θεομάχοι εὑρέθητε.</td>
<td>But if it be of God, ye cannot overthow it; lest haply ye be found even to fight against God.</td>
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<td>39 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.</td>
<td>39 Ἐπισήθησαν δὲ αὐτῷ καὶ προσκαλέσαμεν αὐτὸν ἀπορρικτικοῦς, διείστατε παράγγελια μὴ λαλεῖν εἰπὼ τὸ ὄνομα τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.</td>
<td>And to him they agreed: and when they had called the apostles, and scourged them, they commanded that they should not speak in the name of Jesus, and let them go.</td>
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<td>40 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.</td>
<td>40 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι ὑπὲρ τοῦ ὄνοματος αὐτοῦ κατηγοροῦσαν ἀπεισοδήματος.</td>
<td>And they departed from the presence of the council, rejoicing that they were esteemed worthy to be dishonored for his name. And they did not cease teaching every day, in the temple, and in every house, and proclaiming Jesus the Christ.</td>
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4 Judas the Galilean rose up in the days of the enrollment, λαοῦ εκατον. I think that εκατον should be taken in its primitive sense; sufficient, or enough, λαοὶ πολλοί, is many people. He drew away sufficient people after him—καταλύοντα, by crisis, for καὶ εκατον, and he ἀποκαλεῖ. aor. mid. utterly destroyed himself, and as many as persuaded themselves to him προσώπου (aor. mid.) αὐτοῦ (dat.) were dispersed, is here in the passive form of δισακοῦ. I think the mid. and pass. forms used by this historian should be preserved.

* Others have it, “In the days of the registration”—having reference to the levying of the tax, εἰς ταῖς ἡμέραις ἀπογραφῆς, Boothroyd, Wakefield, Hackett, Penn.

* We presume the dual τὰ τε 38 refers to these two directions—’“Refrain from these men. Let them alone,” equal to “I say these two things to you”—“withdraw from these men,” and “let them alone.” Καταλύοντας, future ind. pass. of κατα-

4, 5. This enables us to retain the infinitive form of καταλύοντας. This is too far from the passive form, and withal a little too strong in its signification. It is rendered destroy and dissolves in the comm. ver., but in this place only “come to nought.”

6 The transposition of “lest perhaps” is sanctioned by De Wette and others. It is, however, a matter of taste.

7 Literally, “having scourged them.” Equivalent in our English idiom, to “had scourged them,” which is more usual. Εκσωρίζω, exquiso. 

8 Ἀποστόλος is repudiated from the text by the best Manuscripts. Ἐλ., Sch., Lm., Tt.

9 The difference between preaching and teaching Jesus.
And in those days, when the number of the disciples was multiplied, there arose a murmuring of the disciples against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the seven, and said unto them, Say ye unto the people...
multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicodemus a proselyte of Antioch.

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

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* Προσανάγησαμεν (1st aor. part. mid. of προσανάγησαμεν, advocate), having called.

* Text—Relinquishing the word of God to serve tables is not pleasing to us, is in strict conformity to the Greek construction of the text as we judge, and better comport with the occasion and the feelings of the Apostles than any version of it we have seen, and has this preeminence that it impinges not in the least upon the grammatical construction and import of every word in the text. It is true it might be more literally read, Having relinquished the word of God, &c. But this evaporates the spirit of the response, and in the construction of the 1st aorist participle is not absolutely demanded.


* Προσάρτησαμεν. Literally, “full of Holy Spirit.” Though there is no article in the original, yet we prefer to retain the usual form, “The Holy Spirit.” It may be questionable, indeed, whether such a possession of the Holy Spirit as was given to the apostles, and by which they were enabled to work miracles, etc., was a special prerequisite, in the case of these seven, more than in other members of the church. That they were to possess the influence and personal abiding of the Spirit of God; such a possession of the Holy Spirit manifested in such demonstrations of its sanctifying power, as to qualify them for a faithful discharge of their special duties, was all important to their office, and, therefore, in all similar cases, it should still be made an indispensable prerequisite.

* Εις της γενεως ταυτης, over this business, over this necessity. The latter is more in accordance with scriptural usage. It was, however, an employment, and they were to make it a calling, a business. It was a necessary employment, and being an employment it interfered with the Apostles’ proper business; and viewed in this contextual light it falls under the character of a business, and is a work as much as was the special work lying upon the Apostles.

* Προσανάγησαμεν, generally rendered by continue. It implies earnestness, urgency, a continued steadfastness, “instant in prayer.” To persevere with strength, Critica Sacra.

* Προσανάγησαμεν επιθυμαν αυτους τας εριδας. This specially refers to the Apostles, while praying for these seven deacons elect, they placing their hands upon them solemnly set them apart to the work to which they had previously been elected by this great congregation. In pursuance of this solemnity, and the undivided attention of the Apostles to the preaching of the gospel, we are informed that the word of the Lord increased (increased) in its influence and power, insomuch that even of the priests a great multitude became obedient to the faith.

** “They laid their hands upon them.”—This Apostolic usage, in appointing to office, was indicative of the devotion
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<td>7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.</td>
<td>καὶ ὁ λόγος τοῦ Θεοῦ ἀνέχεται, καὶ ἐπληθύνετο ὁ ἄρτιθος τῶν μαθητῶν ἐν Ἰερουσαλήμ. σφόδρα, πολίς τε ὁχλὸς τῶν ἰερέων ὑπέκουν τῇ πίστει.</td>
<td>hands upon them. And the 7 word of God was increasing, and the number of the disciples in Jerusalem was being greatly multiplied, and a 8 great crowd of the priests was becoming submissive to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.</td>
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<td>8 And Stephen, full of faith and power, did great wonders and miracles among the people.</td>
<td>8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεία μεγάλα ἐν τῷ λαῷ.</td>
<td>9 Then there arose certain of the Synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.</td>
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<tr>
<td>9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.</td>
<td>9 ἀνέστησαν δὲ τινες των ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κυλλίας καὶ Λαίας, συνήχθητες τῷ Στεφάνῳ.</td>
<td>10 Then there arose certain of the Synagogue—of that composed of the freedmen—Cyrenians and Alexandrians, and of those from Cilicia, and of Asia, putting questions to Stephen; and they were not able to resist the wisdom and the spirit by which he spoke. And they privately procured 11 of the person to God—and to some specific service—also accompanied with prayer, indicating that, as the hands were laid upon him, God would impart to him the grace and the spirit of that office. ἐκεῖθεν οὖν ταῖς χειρέσις.</td>
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KING JAMES’ VERSION.
which said, We have heard him speak blasphemous words against Moses, and against God.
12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.
13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:
14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.
15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

GREEK TEXT.
κόμεν αὐτοῦ λαλοῦντος ῥήματα βλασφήμα εἰς Μωϋσῆν καὶ τῶν Θεῶν. 12 Συνεκινησάντων τε τῶν λαὸν καὶ τῶν πρεσβυτέρων καὶ τῶν γραμματέων, καὶ ἐπιστάντας συνήρτασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνεδρῖον. 13 ἔστησαν τε μάρτυρας φευγούσας λέγοντας, ὁ ἄνθρωπος ὧν ὑπάντησες ἤρματα βλασφημία λαλοῦντα κατὰ τοῦ τόπου τῶν ἁγίων τοῦ τοιούτου καὶ τοῦ νόμου. 14 ἀκηρύσασαν γὰρ αὐτοῦ λέγοντας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ὦν καταλύει τὸν τόπον τούτου, καὶ ἀλλαξεῖ τὰ ἑθη ἃ παρέδωκεν ὑμῖν Μωϋσῆς. 15 Καὶ ἀπενεπτυσαν εἰς αὐτὸν ἀπεντευσεν οἱ καθεδροῦν εἰς τὸ συνεδρῖον, εἰδὼν τὸ πρόσωπον αὐτοῦ ὠσεὶ πρόσωπον ἀγγέλου.

REVISED VERSION.
men who said, We have heard him speaking reviling words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized, and brought him to the council, and set up false witnesses, saying, This man ceaseth not to speak words against this holy place, and the law: for we have heard him saying, that this Jesus, the Nazarene, will destroy this place, and change the customs which Moses delivered us. And all who sat in the council, looking steadfastly on him, saw his face, as if it had been the face of an angel.

CHAP. VII.
Then said the high priest, Are these things so?
2 And he said, Men, brethren, and fathers, The God

CHAP. VII.
Εἶπε δὲ ὁ ἀρχιερεὺς, Ἐι ἀρα ταῦτα ὑπάντησεις; 2 ὁ δὲ ἔφη, Ἀνδρείς ἀδελφοί καὶ πατέρες,

CHAP. VII.
Then the High Priest said, Are these things so? And he said, Brethren and fathers,
of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they

KING JAMES’ VERSION.

of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they

GREEK TEXT.

ακούσατε. ὁ Θεὸς τῆς δόξης ὥσπερ τῷ πατρὶ ἤμων Ἀβραὰμ ἀνεύς ἐν τῇ Μεσοποταμίᾳ, πρὶν ἥ κατοικήσας αὐτὸν ἐν Χαράμ, καὶ ἐπεὶ πρὸς αὐτὸν ἔπεσεν ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ ἀπὸ νὸς εἰς γῆν ἣν ἦν σου δεῖξο. 4 Τότε ἔσελθον ἐκ γῆς Χαλδαίων, κατοικήσας ἐν Χαράμ, καὶ κείθηκεν μετὰ τοῦ ἄποθανέν του πατέρα αὐτοῦ, μετὰ κυρίων αὐτῶν εἰς τὴν γῆν ταυτήν εἰς ἣν ὑμεῖς ἤν κατοικεῖτε. 5 καὶ οὐκ ἔδωκεν αὐτῷ κληρονομιάν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐτηγειλατό αὐτῷ δόθη ἐκατάχεσιν αὐτῆς, καὶ τῷ σπέρματι αὐτοῦ μετὰ αὐτοῦ, οὐκ ὄντος αὐτοῦ τέκνου. 6 εἶπεν ὁ Θεός, Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ

REVISED VERSION.

hearken: The God of the glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said to him, "Go 3 forth out of your country, and from your kindred, and come into a country that I will show you." Then he came 4 out of the land of the Chaldeans and dwelt in Haran; and thence, after his father was dead, God caused him to remove into this land, in which you are now dwelling: but he did not give 5 him an inheritance in it, not even a foot breadth. Yet he promised that he would give it to him, for a possession, and to his seed after him, when, as yet, he had no child. Then 6 God spake thus to him: That his seed should be sojourners in a strange land, and that they

Charran, comm. ver. Haran. From this place Abraham was called to the promised land. Stephen, by this allusion, seems to endeavor to subdue prejudices, by associations familiar and agreeable to his audience.

In the same felicitous manner, v. 3, he emphasizes on his call, εἰς τῆς γῆς οὐν, and εἰς τῆς συγγενείας οὐν,—forsake your country and your kindred—just what the martyr Stephen and his associates were virtually doing, in joining themselves to the Christian party.—En τῆς γῆς, out of the country of their kindred; εἰς γῆν, into a country. The power of the article and of the want of it is well exhibited here, out of the into a country.

Χαλδαῖοι, now the resort of wandering Arabs, is a monumental name. It was Haran, in Mesopotamia, monumental of the son of Terah, father of Abraham, Nahor, and Haran.

1 Here there is no article before γῆ. Yet we allow it because this land is already defined and made definite. In this we differ from, and excel, the Greeks who had only one article.

2 After, rather than when, his father was dead. Mevo with Acc. post. after.

3 οὐκ ἔδωκεν αὐτῷ κληρονομιὰν εἰς αὐτῷ, he gave him not an inheritance in it, οὐδὲ βῆμα ποδός, not even a foot breadth.

How precisely the sense is here given by the absence of the article.
should bring them into bondage, and entreat them evil four hundred years.

And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

And he gave him the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

And delivered him out of all his afflictions, and gave him

in the oldness of the letter, but Christians worship and serve God in newness of spirit and in truth, and not in the oldness of the letter.

και κακωσόνων αὐτῷ καὶ τὸ θεὸς ἂν δουλεύσοις, κρινων ἐγὼ, εἶπεν ὁ θεὸς: καὶ μετὰ ταῦτα ἐξέλευσονται, καὶ ἀπετέρασον μοι ἐν τῷ τόπῳ τούτῳ. Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς καὶ οὖν ἐγένετο σὺν τοῖς Ἰσαάκ, καὶ περιέμεναν αὐτοῖς τῇ ἡμέρᾳ τῇ ὁμοίᾳ τῇ ὁμοίᾳ καὶ Ἰσαάκ τοῖς Ἰαχὼβ, καὶ Ἰαχὼβ τοῖς δώδεκα πατριάρχας.

καὶ οἱ πατριάρχαι ζηλωσάντες τὸν Ἰσαάκ αὐτοῦ ζηλωσάντες τὸν Ἰαχὼβ αὐτοῦ καὶ Ἰαχὼβ αὐτοῦ ἐν τῶν πᾶσιν τῶν θλῖψεων αὐτοῦ, καὶ ἔδωκεν

should enslave, and oppress them four hundred years. And the nation to whom they shall be in bondage, I will punish, said God, and after this they shall come forth and serve me in this place.

And God gave Abraham a covenant of circumcision; and so he begat Isaac, and circumcised him the eighth day. And Isaac begat Jacob, and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt. But God was with him, and delivered him out of all his afflictions, and gave

"Four hundred years." This is a round sum, rather than a precise one. Paul, in a chronological argument concerning the superiority of love, point of antiquity, of the Promise, to the giving of the Law, makes that interval four hundred and thirty years (Gal. 3:17), beginning with the calling of Abraham, at the age of 75 years. This event antedated the giving of the law 430 years—the interval which Paul computes, between the first promise made to Abraham, concerning the Seed, in whom all the families of the earth should be blessed. The whole period of the sojourn of Abraham and his seed, from the first promise to him, at 75, till the Exodus, was 430 years; 215 before their descent into Egypt, and 215 years in it.—The covenant of the promised seed antedates the covenant of circumcision, consummated on the birth of Isaac, twenty-five years.

The sum of four hundred and thirty is computed as follows: From the promise to the birth of Isaac, 25 years. From the birth of Isaac to that of Jacob, 60 years, Gen. 25:26; Jacob was 130 years old, when he went down into Egypt. These added, give 215 years. And just as long time his children dwelt in Egypt, Gal. 3:17.—See Dr. Whitby, Dr. Adam Clark in loco.

καὶ τὸ ἔθνος ζηλωσάντες τὸν Ἰσαακ, καὶ περιτομῆς. Τὸν ζηλόντας here has respect to the circumcising, as the context indicates, and yet it is not in our idiom so historically direct as we could wish. But, the point being so well understood by the Jews, he proceeds with the genealogy and not with the details of circumcision, which everybody understood.

καὶ δὲ Ἰσαακ τὸν Ἰαχὼβ. This is preceded by ζηλωσάντες τὸν Ἰσαακ. Here, as in other cases, we have the article, to give eminence or special conspicuity, as in the same verse τῶν δώδεκα πατριάρχων—the twelve patriarchs—presuming that they were notorious persons.

ζηλωσάντες. Ζηλωσάντες is used in four acceptations in the Christian Scriptures. It indicates simple desire and zeal. It is taken in bonam partem and in malam partem. I am jealous, I am zealous, I desire, I covet. Covet," says Paul, "the best gifts," not for your own sake, but for the sake of others. Here it is taken in a bad sense, in malam partem, the patriarchs were moved with envy.
favour and wisdom in the sight of Pharaoh, king of Egypt: and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren: and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, three score and fifteen souls.

15 So Jacob went down into Egypt, and died; he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

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* God gave to Joseph χάριν καὶ σοφίαν εὐαντίον Pharaoh βασιλεὺς Αἰγύπτου, καὶ κατέστησεν αὐτὸν προεύρημα ἐπὶ Αἰγύπτου καὶ ἰδίον τοῦ ὀίκου αὐτοῦ. 11 ἦλθε δὲ λίμος ἐπὶ ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψεις μεγάλης καὶ αὐτῶν εὐρυσκὼς χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ Ἰακώβ ὅπως ἦταν ἐν Αἰγύπτῳ, ἐξεπτείλε τοὺς πατέρας ἡμῶν πρῶτον καὶ ἐν τῷ δεύτερῳ ἄνεγνωρίσθη Ἰωσήφ τοῦ ἀδελφὸς αὐτοῦ, καὶ παρευρέθη ἐν τῷ γένος τοῦ Ἰσραήλ. 14 ἀποστείλας δὲ Ἰωσήφ μετεκάλεσα τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συν γενεάν αὐτοῦ, ἐν ψυχαῖς ἐρδαμικούντες ἐντεντε. 15 κατέβη δὲ Ἰακώβ εἰς Αἰγύπτου, καὶ ἐπελεύσθη σὺν αὐτῶς καὶ οἱ πατέρες ἡμῶν καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὁ ὅμησατο Ἀβραὰμ τῷ ἐργυρίῳ, παρὰ τῶν νότων Ἐμμορ τοῦ Συχέμ.

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* Άνεγνωρίσθη—ἀναγνωρίσθη. This is an ἄποικος λέγεται, found only in this place in N.T. Joseph was made known, or revealed to his brethren. We need not pleonastically say he was again made known, but simply made known, never before having been made known.

* Φανερὸν τὸ γενός, his kindred became well-known.

* Ἀνταύ—ομίλησεν by Gb, Sch., Ln., Tc.—fairly, however, implied.

* These "seventy-five souls" must include the five sons of Ephraim and Manassah—and probably other descendants of Joseph, to sustain the reading adopted; of which, however, we have never seen a wholly satisfactory vindication. We follow the text of Bagster. Ἑαυτῶν is of doubtful authority.

* ὁ ὀμοφαγος—τῶν αγρύφων, purchased with a sum of money, an estimate of silver. Ἑαυτῶν, beside of the sons of Hamor. Τῶν Συχέων—τῶν εἰς Συχέων, rejected by Lnt.

* Πηρὰ τῶν νότων Ἐμμορ τοῦ Συχέων, near to. Dr. Clark's correction of the text here is plausible. Whether the purchase here mentioned was made by Abraham or by Jacob is litigated on manuscript authority. But as manuscripts are still
KING JAMES' VERSION.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

GREEK TEXT.

17 Καθὼς δὲ ἤγειταν ὁ χρόνος τῆς ἐπαγγελίας ὅς ομοσέν ο θεός Ἰ σοφίθης εἰς Ἀβραὰμ, πήξασαν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἀχρίς οὗ ἀνετότι βασιλεὺς ἐτέρος, ὁς οὐκ ἦδεν τῷ Ἰοσοφίθῃ. 19 οὗτος κατασφοσθάτης τῷ γενός ἢμῶν, ἐκάκωσε τοὺς πατέρας ἢμῶν, τοὺς ποιόις ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ἱώσωσθαι. 20 Ἐν δὲ καιρῷ ἐγεννήθη Μωῖς, καὶ ἦν ἄντις τῶν Θεῶν· οὗ ἀνταφήθη μήνας τριες εἰς τῷ οἰκῷ τῶν πατρῶν αὐτῶν. 21 ἐκπέμπτη αὐτὸν δὲ τῷ θεῷ, ἀνείλετο αὐτὸν ἡ βασιλίσσα Φαρώ, καὶ ἀνεβρέρατο αὐτὸν

REVISED VERSION.

Shechem. "But, according as the time of the promise, which God has sworn to Abraham, was drawing near, the people had grown and multiplied in Egypt, till another king arose, who had not known Joseph. The same having treated our race craftily, oppressed our fathers, that they might expose their infants, in order that they might not be preserved alive. At this time Moses was born, and was exceedingly beautiful; who was nourished in his father's house, three months. And, being exposed, Pharaoh's daughter took him up, and cherished him for her own son.

Accumulating we shall not enter into the merits of the question, on which there is not an element of faith or piety depending.

It is not a historic fact, that Abraham bought this field, or plot of ground.—This discrepancy is happily corrected by Adam Clark. His critical note on the passage we shall here quote in full.

"Two accounts seem here to be confused. 1st. The purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah; this purchase was made from the children of Heth, Gen. 23: 3, 10, 17. 2nd. The purchase made by Jacob, from the sons of Hamor, or Emor, of a sepulchre, in which the bones of Joseph were laid; this was in Shechem, or Shechem, Gen. 33: 19; Josel. 14: 32. The word Abraham, therefore, in this place, is certainly a mistake; and the word Jacob, which some have supplied, is, doubtless, more proper. Bp. Pearson supposes that Luke originally wrote, ὁ ἀναγόμενος τίμης αὐρισκόν, which he bought for a sum of money; that is, which Jacob bought, who is the last person of the singular number spoken of in the preceding verse. Those who saw that the word ἀναγόμενος, bought, had no nominative case joined to it, and did not know where to find the proper one, seem to have inserted Ἀβραὰμ, Abraham, in the text, for that purpose, without sufficiently attending to the different circumstances of his purchase, from that of Jacob."—Acts 7: 16.

Some think that Dr. Clark is not sufficient authority for correcting the text, against the authority of so many manuscripts. Some of which read "our father," without any proper name. But the Syriac—the oldest translation—retains the name Abraham. Murdock's Syriac reads it, "which Abraham bought with money of the sons of Emor." And as we have not all the ancient manuscripts, we shall retain this till we find some more plausible authority for repudiating it.

6 But (καθὼς) according to the time of the promise which God (ὁμοσέν) Ephron, Lc., Tr., on the authority of A.B.C. vul. 15, 3b, so Al. openly declared.

8 οὗτος, this king, v. 18.

19 Κατασφοσθάτης τῷ γενός ἢμῶν, having craftily treated.

Innocent adversus aliquem, Acts 7: 19, Critica Sacra. It is worthy of notice, that this is the identical word found in the Septuagint, Exodus 1: 10, as expressive of the wicked subtlety practiced upon the Israelites by the Egyptian despotism, well defined, "Sophisma, et argutis fallacia utor adversus alium, quasi falsis et sophisticiis rationibus et cavillationibus Redarguens. LXX. Interpretes utuntur huo verbo. Ex. 1: 10—Deals subtly, Penn. Mischieffully politic, Thom. Unjustly, Wak. Wes. Craftily, Murd.

2 Τοῦ ποιεῖν καθετον τῷ βρέγαντον, by casting out, or exposing their babies that they might not live.

καὶ τὴν αἰτίαν τοῦ θεοῦ. He was exceeding beautiful, beautiful to God. The Hebrews, to express the superlative degree, were sometimes accustomed to add to their nouns the word God. Hence we read in Hebrew of "the cedars of God," "the mountains of God," indicative of lofty mountains and towering cedars. Moses then was beautiful to God, that is, superlatively beautiful. Πολὺς μεγας τῷ θεῷ, Jonas 3: 3, Sept., the same form of the Hebrew superlative.—Hack.

1 Ανείλετο, not from the water, but libere leibero, adopted.

Δενερατον αὐτὸν ἄντις εἰς τὸν, nourished him; εἰς in order to, or for a son to herself, for her own son. Aντων with the participle is not an accusative absolute.
**KING JAMES' VERSION.**

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were past, the child was grown: and he went out to his brethren, and surveyed their burdens.

**GREEK TEXT.**

έαυτή ἐσιν υἱὸν. ²² καὶ ἐπαιδεύθη
Μωυσῆς πάση σοφία Ἀιγυπτίων
ἀνεύση ἐπὶ τὴν κοριάν ἀντὶ
ἀδελφοὺς αὐτοῦ τοὺς ἴδιον τῶν ἱερῶν Ἰσραήλ. ²⁴ καὶ
ἰδὼν τινὰ ἀδικοῦμεν, ἡμὶ
νατο καὶ ἐποίησεν ἑκάστιν ὁ
καταφοροῦμεν, πατάξας τὸν Ἀι-

γυπτίον. ²⁵ εὐόμενε δὲ συνιέναι
to αὐτοῦ ἐδέλφοι αὐτοῦ, ὃ ὅ ὁ
θεὸς διὰ χειρὸς ἀντὶ ἄνωθεν ἀντῖ
συνηθεῖαν ὁδῶν ὁ συνή


**REVISED VERSION.**

son. And Moses was educated 22 in all the wisdom of the Egyptians, and was mighty in his words and in his actions.

And when he was full forty 23 years old, it came into his heart to look after his brethren, the children of Israel. And see 24 ing one of them wronged, he defended him, and avenged him who was oppressed, smiting the Egyptian. He 25 supposed, i.e., his brethren would have understood that God, by his hand, would deliver them; but they did not understand. And the next 26 day, he showed himself to them as they were quarreling, and would have compelled them to peace, saying, You are brethren; why do you wrong one another? But he 27 who did his neighbor wrong, thrust him away, saying, Who made you a ruler and a judge over us? Will you kill me, as 28 you killed the Egyptian yesterday? Then Moses fled "at this 29 saying, and was a stranger in the land of Midian, in which he begot two sons. And when 30

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1 Εκατέβη πᾶς σοφία, dative, not of the instrument, but of the manner. De Wette, Win., and some others, render it, by the wisdom of the Egyptians, as the instrument of his culture. The accusative would be the ordinary case after this passive.—Hackett.

2 Διώκεστέ μεν λόγοι, not so fluent as Aaron, but above him in strength, as his speeches fully attest.

3 Δίκαιον should be added to ἐν λόγοι καὶ εὐρυχρόν.—Ob., Sch., Lk., Ti. It is more definite, and seems to be demanded.

4 Ἀδικοῦμεν, injured by violence, Ex. 2:11. Εὐρυχρόν, avenged the wrong, or wronged redress. Πατάξας τὸν Ἀιγυπτίον, smiting, killing the Egyptian.

5 Αὐτῶν is frequently, in Luke's style, very elegantly rendered, indeed— exemplo, which in such cases as this, we conceive is in better taste than autem, igitur, sed, tamen, quin, or porto.

6 Ὅρθροι αὐτῶν, showed himself, appeared—to them—two of his countrymen. After εἰς—ὑμῖν is redundant. Ἰσραὴλ, usually rendered why, is an abbreviation of three words, ἵνα τι γενηθῇ, in order to what should it be—why?

7 Ἑφευρέμενος, drew together, compelled—would have compelled them to peace, as the sequel shows, but failed, through the acerbity of their temper. Only found in this passage N. T. Not by violence but by argument.

8 ἐν τῷ λόγῳ τοῦτῳ. This is superlatively definite, because it became a pregnant fact in his future history. Exodus 2:12. Pharaoh now sought his life.

9 ἐν γῇ Μιδαμί, in the land of Midian, or rather Madiam. It is common to omit the article before γῆ, "when any adjectival or adjunct is connected immediately with it," just as in the case of Ἰσραὴλ, with Ἀραβ. Cases of special import not requiring it, the adjective itself being definitive. See v. 36; 13:19, εἰς γῇ Χανααν.
expired, there appeared to him in the wilderness of mount Sinai, an angel of the Lord in a flame of fire in a bush.

31 Then Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen...
KING JAMES’ VERSION.

the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with

GREEK TEXT.

σιν τοῦ λαοῦ μου τοῦ ἐν Ἁγιότητι, καὶ τοῦ σταυροῦ αὐτῶν ἱκουσαν. καὶ κατέβην ἐξελθαί αὐτοῖς καὶ 35 τῶν δύορων ἀποστελεῖ σε εἰς Αἰγύπτον. Τοῦτον τὸν Μωυσῆν ὃν ἠρρύσαστο εἰσόδοτες, ἢσα σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἀρχοντα καὶ λυτρωτὴν ἀπέστειλεν εἰς χειρὶ ἀγέλου τοῦ ὀφθαλμοῦ αὐτή ἐν τῇ δαίμονι. 36 ὁτούτῳ ἐξελθείν αὐτοῖς, πανίστασις τῆς καὶ σημεία ἐν Ἕβρι Ἀγγείῳ καὶ ἐν ἑρυθρῇ ἡμέρᾳ καὶ τῇ δαίμονι ἐπὶ τοῖς ἀριθμοῖς αὐτῶν. 37 ὁτὸς ἐστιν ὁ Μωυσῆς ὃ εἰπὼν τὸς Ἰσραήλ, Μνησαὶς ὁ μνήσας ἀναστήσῃ κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν αὐτῶν ὑμῶν 38 ὁτὸς ἐστιν ὁ γενομένων ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας, ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας, ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας, ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας, ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας, ἐν τῇ ἡμέρᾳ τῆς ἐκκλησίας.

REVISED VERSION.

seen the affliction of my people, who are in Egypt, and have heard their groaning, and am come down to deliver them. And now, come, I will send you into Egypt. This Moses, whom they had rejected, saying, Who made you a ruler and a judge? God sent the same to be a ruler and a deliverer, by the hand of the messenger that appeared to him in the bush. He brought them out, after showing wonders and signs, in the land of Egypt, and in the Red Sea, and in the wilderness, forty years. This is the Moses who said to the children of Israel, The Lord your God will raise up a prophet for you, of your brethren, as he raised me up; you shall hear him. This is he who was in the congregation in the wilderness, with

act, or an effect of it in the highest degree. See Gesenius, Heb. Gram., § 128, 3. Some prefer αποστέλεω to αποστέλλοι. The subjunctive could be used as future (W. & 42, 4), adopted probably from the Sept.—Hackett.

* Τοῦτον is here emphatic. Προσέβυστε, one person's act, is here representative of the nation v. 27, τοις κατασταθείς αγωνίατοι αὐτῶν, who constituted you a captain over us.

Αρχόντης καὶ δικαστὴν ἀπέστειλεν, they renounced Moses as a Ruler and a Judge, yet God constituted him their Ruler and Redeemer; the one, that was by, an angel of God. Τοῦ ὀφθαλμοῦ, the one who was seen by him, or who appeared to him, in the unconsumed burning bush.

* Ἐν Ἕβρι Ἀγγείῳ καὶ ἐν ἑρυθρῇ ἡμέρᾳ, not in a land of Egypt, nor in a Red Sea; for although anathema in form they are definite in the grammatical fact, that adjective and definite circumstances, dispense with the proper or peculiar use of the article. This further illustrates and confirms the fact that ἂνομος λόγος is not grammatically a Holy Spirit, any more than Ἐβρεικὸς λόγος is, grammatically, a land of Egypt.

* Αὐτόν ἀποστείλατε is repudiated from the text by Gb, Sch, Mn, Tf, and so is κατέβην and ἄρχοντα by Gb.

* This is a very definite verse. Ὁτοὺς εἶσα τὸν γενομένον—τῇ ἐκκλησίᾳ—τῇ ἐργαζόμενον αὐτοῦ ἐν τῷ ἀριθμῷ τῶν πατέρων. It settles the grammatical and historical import of κατέβην beyond logical or grammatical debate. It was and is, and evermore shall be, a people called out, an assembly; persons convened by authority, a people obedient to a Divine call. But λόγος ζωτικός are likewise anathematis, yet not to be represented living oracles, but the life-giving oracles.

Ἐκκλησία. “In the church in the wilderness.” “In the congregation in the wilderness.” This term is found in the Christian Scriptures 115 times; of these, 111 times translated—com. ver.—church, and thrice, assembly. In the Septuagint version of O. Testament, we commonly find ἐκκλησία, where in the English we have congregation: while in the New, com. version, we find congregation once, and assembly once for the Greek ἐκκλησία, 115 times. With us the word “church” and meeting are most current. Of dissenting denominations it was said formerly they go to “meeting,” but now they all go to “church,” as the Jew goes to his synagogue.

A new and improved version should harmonize these denominational diversities. We, therefore, substitute the word “congregation,” as most appositely representing the original. True the words “called out,” or “the called out,” were it a current designation, would still more literally develop the import of ἐκκλησία. It is associated with παναγία, in Heb. 12: 23, which is rendered the “General Assembly”—even the congregation of the “First Born.” Κοινοφύτων, as an abbreviation of νομοθετος, a house of the Lord, is not found in Ecclesiastical antiquity. The Scotch Kirk, or kirk, or the Saxon Cyric, or circe, or the Danish kirk, was applied to the
KING JAMES’ VERSION.

the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of the messenger that spoke to him in the mount Sinai, and with our fathers, who received the life-giving oracles to give unto us: whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying to Aaron, Make us gods to go before us: because, as for this Moses, who brought us out of the land of Egypt, we do not know what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the work of their own hands. Then God turned and gave them up to worship the ‘army of heaven: as it is written in the book of the prophets; O house of Israel, have you offered to me slain beasts and sacrifices, during forty years in the wilderness? You even took up the tabernacle of Moloch, and the star

GREEK TEXT.

tὶ ἔρημῳ μετὰ τοῦ ἀγέλου τοῦ λαῶνεκτος αὐτῶς ἐν τῷ ὀρεί Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὡς ἐδέχομαι λόγια ζωντα δύναι ἡμῖν. 39 οἱ ὠνήχασαν ὑπήκουν γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀποδόσαν, καὶ ἐστάφρισαν ταῖς καρδίαις αὐτῶν εἰς Λιγύστουν, 40 εἰπόντες τῷ Ἀρῶν, Ποιήσαν ἡμῖν θεοὺς οἱ προπορεύοσεται ἡμῶν ὁ γὰρ Μωσῆς οὗτος, ὅς ἔγινεν ἡμᾶς ἐκ γῆς Λιγύστου, οὐκ ὠδίμεν τί γέγονεν αὐτῷ. 41 Καὶ εὐμοσονίσασαν εἰς ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο εἰς τοῖς ἐργοῖς τῶν χειρῶν αὐτῶν. 42 Ἐστήσθη δὲ ὁ Θεός καὶ παρεδόθην αὐτοῖς ἀτραπών τῇ στρατιᾷ τοῦ οὐρανοῦ: καθὼς γέγραπται εἰς βιβλίον τῶν προφητῶν, Μὴ σφάγα καὶ θυσία προσφέρεται μοι ἐν τῇ τεσσαράκοντα ἐν τῇ έρημῷ, οἴκος Ισραήλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ...

REVISED VERSION.

house, in which Christians met for worship. In the Greek church, and in some Roman communities, τῇ θεραπείᾳ, included Ecclesiastic goods. — We cannot but regret the present currency of this indefinite term. — Any one can understand “congregation” a “meeting of the people,” “an assembly;” but how few know much, or anything, of “a church,” as indicative of that in Greece, Rome, England, America, or that in ancient Jerusalem?

1 Ἀπόστασις (3 pers. plur. aor. 1 mid. from ἀποστάσεως), they thrust him from them; so rendered, Acts 7: 27, 33, twice rendered cast away, Rom. 11: 1, 2; put away, 1 Tim. 1: 19.

2 Θεοὶς οἱ προσφέροντες, a literal translation of Exodus 32: 8, pluralis excellenciae. Aaron made one calf, but they asked for gods, Θεοί, in the Hebrew θεραπεία. ὅταν, this Moses, like ıst in Latin, is contemptuous—that Moses! W. § 23.—Hackett.

3 Ἑιδομάστην οὖν. The science and art of calf-making are not found in any Greek extant. It was an Egyptian art. “The calf,” like the ox at Memphis, called Apis, and that at Heliopolis, called Μολόχ. Win., Lclaw. 1. p. 044.—Hackett.

4 Ἑιδομάστην εἰς τούτῳ θεραπείᾳ. This festive celebration is mentioned Ex. 32: 6. Τῇ θεραπείᾳ shows it to have been a conjoint operation of the people.

5 οἱ Θεοὶς—ἐστήσθη—παρεδόθην αὐτοῖς λατρειῶν τῇ θεραπείᾳ, God turned away from them—abandoned them to serve, or worship, the hosts—the stars of heaven.

6 Ἐστήσθη, not σφάγα. The latter is used only by Paul, and the former only by Luke, and is by him indicative of a host, and so found, Luke 2: 13; Acts 7: 42, the host of heaven. Τῇ θεραπείᾳ τοῦ θεοῦ, the army of heaven: sun, moon, and stars. “From the Hebrew this star-worship is called Sabaitism, from θεραπεία.—Hackett. Educated in Egypt the hot-bed of polytheism, the Jews were for ages the victims of creature-worship. It was the capital sin against the theology of the Jews, as saint-worship and angel-worship is the capital and soul-ruining sin of the Roman apostacy.

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8 No, you apostatized and took up the tabernacle of your god Moloch,” i.e. to carry it with them in their marches or in religious processions. The Tabernacle was, no doubt, intended to resemble the one consecrated to Jehovah. Stephen follows the Septuagint.—Hackett. The Seventy supply the name of
of your God Remphan, figures which you made to worship them; and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them

the idol from tradition, but there is almost equal authority, says Bauer, for reading מַעְנֶשׁ, Milkom, a proper name. The variation would bring the Greek into greater conformity to the Hebrew.—To αἰττόμων τοῦ θεοῦ, i.e., an image resembling, or representing a star worshiped by them as a god. By Περφών the Seventy express γάρ, which, like most of the ancient translators, they took to be a proper name, some of the ablest modern scholars defend the correctness of that translation. In this case the Greek name must have sprang from a corrupt pronunciation of the Hebrew name. See Ge-

51 Σκληροτράχηλοι, καὶ ἀπεριτήμοτοι τῇ καρδίᾳ καὶ τοῖς ὀφθαλμοῖς, ὡς ἁμαρτήσατε ἥν τη Ἰουδαίοι τῆς Ἰακώβου, ἀντιπάτησατε, ὅσιοι πάντας τῶν πατέρων ὦν ἔδωκαν ἡμῖν, καὶ ὡς ἠμόσμον τῶν προφητῶν ὅσιός ἐστιν ὕποτέκαι ὁ λαὸς τῶν πατέρων ὑμῶν, καὶ ἀπέκτειναν τοὺς προφητὰς. 52 Τίνα τῶν προφητῶν ὄντα ἐδίδοσαν ὁ λαὸς τῶν πατέρων ὑμῶν, καὶ ἀπέκτειναν τοὺς προφητάς?

3 "Tabernacle of the Testimony"—so called because it contained the two tables of the constitution, or supreme law, given to the twelve Tribes.

4 Ἐπιστέφων, is num. 1, and should not be rendered by our perf. as in the Com. Vers. The supply of the word "things" is unnecessary, and is, therefore, omitted here.

5 "Even they slew those" is the exact order of the original text. Still, as in our usage, They slew even those, is quite acceptable.

6 Who had previously announced, who showed before, who
which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers;

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things, they were cut to the heart, and they gashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

foretold, are equally intelligible and equally exequitable of the word προφητεύειν. Ἀγγέλος is transferred into our tongue, literally with us, an angel, a messenger, a nuncio. Nihil est absurdi si statuamus nuncium ex loco angelum dici. Crit. Sac.

Otristes—σφάζετε—you yourselves have received the Law, and have not kept it.

1 “Disposition of Angels,” com. ver. εἰς διάταγμα αγγέλων, ordinance of Angels, Tyndale; ministration of Angels, Rheims; in-dispositione angelorum, Vulgate; par le ministere des anges, French. To me, it would seem, as if the tables were handed down through ranks of angels, as to persons standing on the rounds of a ladder, one below another in a line reaching from the threshold of heaven down to Moses.

This is indicated in the terms selected, in all the ancient and modern versions that we have seen.

* Εἰς τὸν οὐρανόν—towards heaven, Thomp., Doddridge, Mardock, Wakefield; to heaven, Wesley; unto heaven, Rheims; into heaven, comm. ver., Boothroyd, Wickliffe, Tyndale, Cranmer, Geneva. It must literally have been into heaven, because he saw the heavens opened and Jesus standing on the right hand of God. This case illustrates the looseness of translators and revisers, and, therefore, we so particularly notice it, and because of its bearings in more important cases.

v Son is found in the original with a small letter; still, in our style, I do not object to a capital S, provided only it be uniform in all other cases in the whole volume.

* Upper garments, Wakefield; “Clothes,” Murd.

* Εὐφανείας καὶ λεγοντα. Literally invoking and saying. “Calling on the Lord.” In the Greek, calling on, and saying, Lord Jesus. The English requires the insertion of the object, who was “the Lord Jesus.” We are, therefore, not to insert the word God, with our common version, which word it has retained from Wickliffe, “claped God to help.”

The Latin is correct, invocantem et dicentem Domino Jesu, Granville Penn in loco. This is the strongest evidence, in a given case, of the faith of Stephen, in the Divinity of Jesus Christ.
KING JAMES' VERSION.

60 And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to Philip...

GREEK TEXT.

δὲ τὰ γόνατα, ἐκραξάτε ὄψιν με- γάλην, Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἀμαρτίαν ταύτην. Καὶ τούτῳ εἰπὼν ἐκομίσθη.

CHAP. VIII.

Σαῦλος δὲ ήν συνειδόκων τῇ ἀναιρέσει αὐτοῦ, Ἔγενετο δὲ ἐν ἑκείνη τῇ ἡμέρᾳ διαγόμος μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰερο- σολύμοις πάντες τε διεσπάρη- σαν κατὰ τὰς χώρας τῆς Ιουδαίας καὶ Σαμαρείας, πάλιν τῶν ἀποστόλων. 2 συνεκόμισαν δὲ τῶν Στέφανου ἄνδρες εὐλαβεῖς, καὶ ἑπομένως κοπεῖν μέγαν ἐπὶ αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰς ἀποστασίαν, καὶ τῶν ἄνδρας καὶ γυναικῶν παρεδίδων εἰς φυ- λακὴν. 4 οἱ μὲν οὖν διασπαρέ- τες διῆλθον, εὐαγγελιζόμενοι τῶν λόγων. 5 ΦΙΛΙΠΠΟΣ δὲ κατέλησαν.

REVISED VERSION.

And he kneeled down and cried out, with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Now Saul was consenting to his death.

CHAP. VIII.

Now on that day there arose a great persecution against the congregation, which was in Jerusalem; and they were all scattered abroad throughout the districts of Judea and Samaria, except the Apostles. Yet devout men jointly bore away Stephen to the grave, and made great lamentation over him. But Saul wasted the congregation, entering into the houses, and dragging forth men and women, he committed them to prison. Nevertheless, the dispersed, passed along preaching the word. Philip, indeed...
the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which before time was in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that for a long time, he

It first appears in the Christian oracles, Matthew 11:5.—in the passive sense “the poor are evangelized;” or it may be rendered “the poor have the gospel preached to them.” But we have another Evangelical formula tantamount, in many instances, to this. It is first found Matt. 4:23, Jesus—taught (διδασκόν) in the Synagogues of Galilee and was preaching (κηρύσσον) of the kingdom, to εὐαγγέλιον τοῦ βασιλέα. This subject merits a treatise rather than a note. We can only note the following facts.—1. Κηρύσσει a public herald—occurs but thrice in the Christian Scriptures, and is always rendered preacher om. ver.; literally, in Greek currency, it indicates a public crier and a herald, Critica Sacra. The Septuagint use it for a word which signifies claramur, to cry aloud, Jonah 3:7; also for a word signifying vocare, to call; and publicis profitteri, Gen. 4:43; also for a word signifying voces ex laeta in plena persona, Hosea 5:8. “Blow the hornet in Gibeath, the trumpet in Ramah, cry aloud at Bethaven, after thee O Benjamin!” When used to denote preaching it is always used metaphorically, Critica Sacra. We preach, to ευαγγελίσασθαι, the gospel, we teach, η διδάσκαλος, the doctrine of Christ. See note on v. 25.

2 Κηρύσσει occurs 61 times; 5 times publish, teach, proclaim, and 54 times preach. We have of the same family κηρύσσει, and υποκρύσσει, the latter 8 times always rendered preaching, and κηρύσσει, 3 times preacher. The whole family, then, appear in Holy Writ 72 times. Of these, 63 are preach and preaching and preacher.—The διδάσκαλος family, of six members, διδάσκαλος, δίδασκαλος, διδάσκαλος, διδάσκαλος, διδάσκαλος, occurs in the above members of it, in all 114 times; represented in our language by teacher, teaching, teacher, or Doctor, Doctrine, didactic, or apt to teach. Preach and teach are therefore two distinct employments, never once confounded, or substituted, the one for the other, in all the oracles of God.

1 Εἰς τοὺς ἀνασκότας—en, with the infinitive, denotes, not the cause, but the occasion. Kühner’s Greek Grammar, Hackett.

2 Instead of “from many” we may read “out of many” without violating any law or reason; and also without any more precision of sense.

3 Εὐαγγελίστης. Imperfect active of εὐαγγελίστης and εὐαγγελίστης, obstopecio—to astonish, to amaze, to confound, to astound, to have no sense left—obstupere animi, Virg.; extra se esse, to be out of one’s self, Beza. Hence the word ecstasy. There is no one Latin word which doth sufficiently express that Greek word; for it signifies—prae admiratione apud se non esse, et de statu mentis dejecti, Mark 2:12, Vulgate. Miron, Beza; obstupesco, vel percellor: for the Greek word signifieth mentem alijus veluti amovere, which the Latin percellor also doth, Beza, Critica Sacra. Astounded, that is—astonished to dumbness, Webster.

4 “From young to old,” is the exact rendering, if we change “from small to great.” We repudiate unto as antiquated and out of use amongst our best writers.
he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

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Greek Text.

εἴσετακέναι αὐτούς. 12 ὡτε δὲ εὐαγγελίζεται τὸ Φιλίππων, ἐν Σαμαρίᾳ Ἰησοῦς, ἔβαπτίζοντο ἀνδρεῖς τα καὶ γυναῖκες. 13 ὁ δὲ Σίμων καὶ αὐτὸς ἔπιστευσεν, καὶ βαπτίσθησαν ἵππος γενήθηκεν τῷ Φιλίππων, θεοῦ τό σημεῖα καὶ δύναμιν μεγάλας γινομένας, ἐξεργαζόμενος.

Greek Text.

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Rev. Version.

had astonished them with his sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women. Also Simon himself believed: and when he was immersed, he constantly adreated to Philip, and beholding the miracles and signs which were done, he was astonished.

Now when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, who, when they had come down, prayed for them, that they might receive the Holy Spirit. For as yet, he had fallen upon none of them: only they had been immersed into the name of the Lord Jesus.

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He is, therefore, properly called Simon the sorcerer.—One of the tribe that contended with Moses.

Ἐπιστάμενοι τῷ Φιλίππῳ, literally, they believed in Philip preaching—in what he preached.

Ὑπερολογίῳ άπόστολοι, οὗ δέδεκα η Σαμαρία Ἰησοῦς τὸν λόγον τοῦ Θεοῦ, ἀπεστείλαν πρὸς αὐτούς τὸν Πέτρον καὶ Ἰωάννην.

ὁ άπόστολος ἤτερον καταδίωκεν προσητικά περὶ αὐτῶν, ὅπως ἐλάβων Ἰωάννην. ὁ δ' άποστολος ἦτερον εἰς τὸ ὅρμον τοῦ Κυρίου Ἰησοῦ.

Language and style most precise, definite, and unmistakable—under the commission of his personal ambassador or advocate, John 16. The mere Etymologist would translate the 16th verse as follows: "because at that time it had fallen on not one of them." This would be apposite to a gust of wind, a shower of rain, or a flash of lightning. The ambiguity in some minds on this subject arises wholly, as we conceive, from the fact that there are no genders in heaven, nor amongst spirits, nor in the θεότης (an ἀνήθεν ἐπιτροπή), the Godhead. Again the Father, Son, and Holy Spirit are a special manifestation or revelation of θεότης, or Jehovah, in adaptation to a special emergency in the universe. Eternally it was Jehovah. In creation it was God, the Word, the Spirit. But the Word that was in the beginning in or with God, and that was God, became a man, and therefore masculine, though embracing all humanity, no one personality: irrespective of sex or gender. Woman—woman, being created out of one person, became a second person in humanity, as the Word was in Divinity.—Hence the Holy Spirit equally personal, proceeding from both, became a third person and though equally Divine was neither first nor second but third—hence neither and neuter are one in essence and constitute a third manifestation or personality of the absolute Jehovah. The pronounal neuter is a mere grammatical contingency growing out of the clumsiness and awkwardness of our composite language, an imperfect vehicle to introduce Jehovah Elohim into human head, human heart, or human tongue.
Then they laid hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money. Giving, give me also this power, that on whomever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

The great Teacher himself changed the gender of the Holy Spirit in his valedictory promise reported by the beloved disciple, who slept in his bosom; he christed, or christened him, ὁ παρακλήτος. Hence the new style παρακλήτος—καὶ οἶκος ἵνα ἐπισκέψει τὸν σώσαντα, καὶ διὰ τοῦ ἐνεργοῦ τοῦ Πνεύματος, ἵνα τῷ ἁγίῳ τῷ Δωρεάν: καὶ δόθητε χρήμα σου, καὶ χρησιμοποιήσεις αὐτόν, ὅπως θέλησις εἶσαι. Unto you is given the promise of the Holy Spirit, to the capacious etquette of our he, she, it. He is our most worthy pronoun, and why fastidiously sacrifice the Ἱεροσόλυμα, to our least worthy!!

We have here χρήματα—riches—and in v. 20, τὸ σύνοιτον—money or silver.

Ἄργερον—properly indicates silver, and nine times in twenty occurrences is so rendered in the comm. ver.; while χρήμα in the plural number is always represented by riches or money, comm. ver.

“‘To you there is no part nor portion in this speech’ is more literal—or grammatical—as λόγος is sometimes so rendered in the comm. ver.—Eν λόγῳ τούτῳ, in this word, doctrine, or gospel, Ohs., Neand.; in this thing, viz., the gift of the Spirit, Ben., Mey., De Wette, as quoted by Hackett.

Ἔνθελε οὖν τὸν θεόν, com. text. Εἴπερ οὖν τὸν κυρίον, Ln., Tc.—Grisebach marks it as supported by great authorities. It is also more in harmony with the genius and spirit of that epoch—The Lord Jesus being then recognized as recently constituted the reigning sovereign—the head of the church—is in this case declared to be the immediate source of this special mission of the Spirit. “He has shed forth that which you now see and hear.”

Εἰ γὰρ εἰσερχόμενος. This word is only used once in N. T., and is not represented by the word thought.—Device or machination is its proper representative. The Vulgate and Erasmus give cognitatum. Nimiun dilute, says Critica Sacra. Enprosòs, pronus hic respondet HEBRAE VCL ZAMAM. Bene in loc. Vide Drusius in loco, Crit. Sacra.
**G K R**

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<td>23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. 26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose, and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,</td>
<td>χολὴν πικρίας καὶ σύνδεσμον αἰθίας ὑπὸ ὀντα. 24 Ἀπακριθεὶς δὲ ὁ Σίμων ἔτεκε, Δεσθῆτε ὑμῖν ὑπὲρ ἑμοῦ πρὸς τὸν κυρίον, ὡς μηδὲν ἐπιβάτῃ ἐκ ὑμῶν εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυρόμενοι καὶ λαλήσαντες τῶν λόγων τοῦ κυρίου, ὑπέστρεψαν εἰς Ἰερουσαλήμ, πολλὰς τις κόμας τῶν Σαμαρείτων εὐηγγελίσαντα. 26 Αὐγέλος δὲ κυρίον ἔλαβε πρὸς Φίλιππον, λέγων, Ἀναστήτη καὶ πορεύοντι κατὰ μέσημα, ἔπει τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλήμ εἰς Γάζαν αὐτὴ ἔστιν ἐρήμος. 27 καὶ ἀναστὰς ἐπορεύθη καὶ ἠδοὺ, ἀνὴρ Λιθίου εὐνοῦχος δυνάμεως Κανδάκης τῆς βασιλείας Λιθίσων, ὁ ἦν ἐπὶ πάσης τῆς γαζῆς αὐτῆς, ὃς ἠλιθεύει προσκυνήσεως εἰς Ἰερουσαλήμ,</td>
<td>you; for I perceive that you are in the gall of bitterness, and in the bond of iniquity. Then Simon, answering, said, Pray to the Lord for me that none of these things, which you have spoken, may come upon me. They therefore, when they had testified and preached the word of the Lord, set out on their return to Jerusalem, and they preached the gospel in many villages of the Samaritans. But an Angel of the Lord spoke to Philip, saying, Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza (which is the way through the desert). And he arose and went; and behold a man of Ethiopia, an officer of great authority, under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come into Jerusalem to worship,</td>
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* Ἑρεμίας εἰς Ἰερουσαλήμ. He not only came to Jerusalem to worship, but he came to worship, εἰς Ἰερουσαλήμ, into or within Jerusalem.—We find a different formula of worshiping at this centre. Paul in the textus receptus
KING JAMES’ VERSION.

28 Was returning; and sitting in his chariot, read Esaias the prophet.
29 Then the Spirit said unto Philip, Go near and join thyself to this chariot.
30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandingest thou what thou readest?
31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up, and sit with him.
32 The place of the scripture which he read was, He was

GREEK TEXT.

28 ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τῶν ἄρματος αὐτοῦ, καὶ ἀνεγνώσκε τῷ προφήτῃ Ἰσαίαν. 29 εἶπε δὲ τῷ πνεύμα Τοῦ Φιλίππου, Ἥλει σε συν άρα καὶ κολλήθη τῷ ἄρματι τούτῳ.
30 Προσεδράμων δὲ οἱ Φιλίπποι ἠκουσαν αὐτοῦ ἀμαθείατος τῷ προφήτῃ Ἰσαίαν, καὶ εἶπεν, Ἀρά γε γενόσκε αὐτὸν ἀνεγνώσκεις; 31 τὸ δὲ εἶπε, Πῶς γάρ ἂν δυναίμην, εἰν μὴ τοδε γνώσῃ με; Παρεκκλείσε τέ τοῦ Φιλίππου ἀμαθοί καὶ καθίαν σὺν αὐτῷ. 32 ἦ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγνώσκειν, ἣν αὐτῷ, ship; and he was returning, 28 and, sitting upon his chariot, he was reading Isaiah, the prophet. Moreover the Spirit 29 said to Philip, Go near and 30 join yourself to this chariot. And Philip 31 having run up to him, and heard him reading Isaiah, the prophet, said, Do you understand what you are reading? He replied, How can I, 31 except some one should guide me? And he 32 invited Philip to come up and sit with him. Now the passage of the Scripture, which he was reading,
KING JAMES' VERSION.

led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

3 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

GREEK TEXT.

'Ως πρόβατον ἐπὶ σφαγὴν ἔχθη,
καὶ ὡς ἄμως ἐκαίνη τοῦ κυρίου αὐτοῦ ἄδειαν, οὕτως οὐκ ἀνοιξεῖ το οἴκτωμα αὐτοῦ. Τὸ τῆς τοῦ Κυρίου αὐτοῦ τῆς γίνης ἡ κρίσις αὐτοῦ ἤρθε, τὸν ἀπεθανόντος αὐτοῦ τῆς διαγόρησεν; ὡς αἱρεται ἀπὸ τῆς γίνης η ἡζη ἡ ζωή αὐτοῦ ἢ ἀποκριθεὶς ὡς ὁ ἐνεχύος τῷ Φιλίππῳ ἐπέειπε, δέσαι σου, περὶ τίνος ὁ προφήτης λέγει τότε; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τίνος; ἀνοίξεις τὸ Φιλίππῳ το οἴκτωμα αὐτοῦ καὶ ἄρΧεις ἀνοίξεις ἀπὸ τῆς γηρασίας ταύτης, ἔνθα γελασιάσατο αὐτοῦ τῷ Ἰησοῦ. ὥστε ὁ αὐτὸς κατά τὴν ὅδον ἔδωκεν ἐπί τῷ ὅδῳ καὶ θέειν ὁ ἐνεχύος, ἰδοὺ ὅδωρ τῷ κυρίου με ἐξηγείρεις; ἐπέειπε δὲ ὁ Φιλίππῳ, εἰ πιστεύεις εἰς ἅλυς τῆς καρδίας, ἐξεχώραν· ἀποκριθεὶς δὲ ἐπείπε, παντεύον τὸν θεὸν τοῦ θεοῦ εἶναι τῶν Ἰησοῦν Χριστοῦ, ἦταν, ἦταν ἦταν.

REVISED VERSION.

was this, 3 He was led away as a sheep to the slaughter: and as a lamb is silent before his shearer, so he opens not his mouth. In his humiliation his 33 condemnation was extended; and who shall declare his generation? for his life is violently taken from the earth." And 34 the officer, replying to Philip, said, I beg of you, of whom does the prophet speak this? of himself, or of some other person? And Philip opened 35 his mouth, and began at the same Scripture, and announced to him Jesus.

And as they were going 36 along the road, they came upon a certain water: and the officer said,—Behold water! What hinders my being immersed? And Philip said, If you 37 believe with all your heart, you may. And he answered, and said, I believe that Jesus Christ is the son of God. And he 38

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1 Ἡγόην, he was led away. And, as a silent lamb—σφαγας, all lambs are dumb, but not silent. This Lamb of God was silent.

3 Ἐκάινη τοῦ κυρίου αὐτοῦ, in sight of, before, in presence of the shearer—or devourer.

Καθαρσίς, specially claims attention. While tondos in its mildest construction indicates simply to shear, it more literally and generally means to destroy, consume, devour. Represented in Latin by depasci, and in Homeric currency—to consume, to devour. II. 11 : 560; Od. 11 : 578.

Ἐγείρεσθαι πολλαμμον γονον. He slaughtered many a horned beast, Sophocles, Λοξ. 55.

Shorn, or shearing, is not apposite to this case—too tame for the occasion. The idea here is slaughter, not lamb shearing.

3 ὁμοιογινης. 3d per. sing. pres. Ind., he is not opening his mouth.

* ὁμοιογινης. His legal trial is taken away," Thompson. Through violence and punishment he was taken away, i.e. from life, De Wette. The Hebrew sustains this view. "The generation amongst whom he suffered who shall fully declare," Hackett. His judgment was taken away, might indicate in our style, that he was bereft of his reason.

1 Πρωτος αυτον ἔδωκεν. In comp. ver. πρωτος is represented by judgment, damnation, condemnation, accusation. His condemnation was extended—They constrained him to witness against himself—and then exclaimed "away with him," "crucify him." So αὐτος is occasionally understood; and in this case, it is more apposite than in any other known to us in Holy Scripture.

* Taken from the earth is too tame for this case. The Hebrew is נון הנו מנהניאל יתثورו. A tantamount to: Through violence and punishment he was taken away, from earth or from life. And his cotemporaries, or generation, who shall fully declare?—or exhibit, Meyer, Robinson, De Wette. Their wickedness was unparalleled.

* Taken from the earth" is, we repeat, too tame. It has in its concomitants the idea of violence—hence we prefer violently taken from the earth.

* Κατα την ὅδον—And as they were going along the road. Behold water, ἰδον ὅδωρ. There is here no supplement necessary. The exact Greek requires no supplement in this case; more especially because τι ἐδώρ—a certain water, or a water—immediately precedes.

* The phrase here is ἐπι τι ἐδώρ—literally, they came upon a certain water, not εἰς, to, but ἐπι, upon a certain water.
KING JAMES’ VERSION.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

GREEK TEXT.

οὐκ ἔδεικνυτο τοῦ ἁγίου καὶ κατέδαιμαν ἁμόρροις εἰς τὸ ὕδατον, ὅτε Φίλιππος καὶ ὁ ἐφαρμόζων εἰς τὸ ὕδατον, ἢ προσελθὼν τῶν Φίλιπποι καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ ἐφαρμόζων, ἔπεσεν χάρα γὰρ τὴν ὅδον αὐτοῦ χαῖραν. 40 Φίλιππος δὲ εὑρέθη εἰς Ἀζώτου καὶ διερχόμενος εὐ- ɲηγελίζετο τὰς πόλεις πάνας, ἔστο τὸν ἐλέειν αὐτών εἰς Κασά- λαμαν.

REVISED VERSION.

commanded the chariot to stand still: and they both went down into the water, Philip and the officer, and he immersed him. And when they sat came up out of the water, the Spirit of the Lord caught away Philip, that the officer saw him no more: for he went on his journey rejoicing. But Philip was found at Azotus: and passing along, he announced the tidings in all the cities till his entrance into Cesarea.

CHAP. IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way,

\* And they both went down into, εἰς—not εἰς. It is here κατέδαιμαν εἰς, they went down into, and again ἀνεβήσαν εἰς, they came up out—of—the water.

\* As and εἰς, throw the reader back to ch. 8: 3, and resume the history of Saul of Tarsus, who was merely introduced to us as a violent persecutor, and now further evidence of the fact is added. Therefore we prefer but to and, as the proper connective in this case.

\* Εὐαγγελίζετο εἰς and πέφη, spiro. The etymology of words, though not always an infallible index of their current value, or of their special import, in a given case, is, nevertheless, frequently of indispensable importance to a full appreciation of their proper significance.—To illustrate this fact and the case before us, we remark, that Εὐαγγελίζω, spirit, comes from πέφη, spiro, whose perfect passive is πέφη—whence Εὐαγγελίζω—a breath, a spirit. It is, therefore, an immediate product or effect of an oracle of God—of the breath or inspiration of God. So we read God “breathed into his nostrils the breath of life,” תחת ית—nach, chayim—breath of lives, animal and spiritual. This was literal inspiration.

In the case before us Saul was breathing of threatenings and slaughter.—Breathing of threatenings, and breaking of bread are the same form, or formula of words.

\* Αὐτῶν καὶ φόνου, governed by Εὐαγγελίζετο, spiro.

\* Εἰς τοὺς μαθηταῖς, against the disciples. Εἰς is grammatically represented by inter, apud, pro, per, ad, usque ad, de, udeereus, and by a Hebraism indicates the Dative. Piscator’s Index of words. Critica Sacra. Between, among, with, for, through, for to, even to, into, unto, concerning, against, and towards. Such is its well-established currency. Of these, which is to be preferred, in any given case, must be decided by the subject and the context. It is essentially a particle of relations, and is associated with the idea of motion, progress, or change of position. While εἰς denotes both relative and absolute reposes, εἰς represents relative and absolute motion or progress.

\* Παὶ αὐτῶν, from him, or from himself; προς τὰς συνα- γωγὰς, to the synagogues—not for himself, along the way—for their destiny is fixed, εἰς Δαμασκὸν. The local destination of the letters, Hack.—This settles his course and the end or object of it.

\* The synagogues had their presbyters, or presbyters; and these had authority to commission Saul to defend their religion against the attacks of the disciples.

\* Τῆς δοξῆς, i. e., καὶ εἰδον, of the way, in regard to faith, manner of life, Hack.—The way which they call here, κατὰ τὴν δοξὴν, Acts 24: 14; ch. 19: 23; 22: 4. This formula is frequently with Luke. Nonquam, in Novo Test. legem significant nisi quid adjicitur ex quo, id possit intelligi, Critica Sacra.

See Acts 24: 22.
whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days with-
And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth. And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear out: sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth. 12 And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear out: sight, and neither did eat nor drink. Now, there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go upon the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he is praying to me, and has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard, by many of this man, how much evil he has done to thy saints who are in Jerusalem. And here he has authority from the chief Priests, to bind all those invoking thy name. But the Lord said to him, Go, for he is a chosen vessel.”

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**Greek Text:**

μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἐπιεεν. 10 Ὑπὲρ τινα μαθητήν ἐν Δαμασκῷ ὁ ἀνήλικος ἀνανιας, καὶ ἐπη πρὸς αὐτόν ὁ κύριος ἐν ὁράματι ἀνανιας. 'Ὁ δὲ εἶπεν, ἰδοὺ ἔμε, κύριε. 11 Ὁ δὲ κύριος πρὸς αὐτόν ἀνανιας παρεύθη ἐπὶ τὴν ρύμην τὴν καλουμένην ἀνανιασι καὶ ἔφτιησεν ἐν οἴκῳ ἱεύταλον πνεύματος, ἀνανιας ἐπεστάθηναι καὶ εὑρίσκεται αὐτῷ χεῖρα, ὥσεως ἀναμελήτην. 13 Ἀπεκρίθη δὲ ἐν ἀνανιας, κύριες, ἀπόκτησεν ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὡς κακὰ ἔπονησε τούς ἁγίους σου ἐν Ἰερουσαλήμ 14 καὶ ὥδε ἔχει εξουσίαν παρὰ τῶν ἀρχιερέων, δήσει πάντας τοὺς ἐπικαλομένους τὸ ὄνομά σου. 15 Ἐπεὶ δὲ πρὸς αὐτὸν ὁ κύριος ἀνανιας, ἀπεκρίθην, ὅτι σκέφτομαι ἐκλήσεις μοι ἐρείν αὐτός, τοῦ ἐπικαλομένους τοῦ ὄνομά σου ἐν Ἰερουσαλήμ.

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**Revised Version:**

three days without seeing, and did not eat nor drink.

Now, there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold, I am here, Lord. And the Lord said to him, Arise, and go upon the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold he is praying to me, and has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard, by many of this man, how much evil he has done to thy saints who are in Jerusalem. And here he has authority from the chief Priests, to bind all those invoking thy name. But the Lord said to him, Go, for he is a chosen vessel for...
my name before the Gentiles, and kings, and the children of Israel.

16 For I will show him how great things he must suffer for my name’s sake.

17 And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

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<td>my name before the Gentiles, and kings, and the children of Israel.</td>
<td>βαστάσαι τὸ ὄνομά μου ἐνώπιόν ἐθνῶν καὶ βασιλέων, νῦν τε Ἰσραήλ.</td>
<td>me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will indicate to him how great things he must suffer on account of my name.</td>
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<tr>
<td>16 For I will show him how great things he must suffer for my name’s sake.</td>
<td>ἦν γὰρ ἐποίδεισαν αὐτῷ, ὅσα δεῖ αὐτῶν ὑπὲρ τοῦ ὄνομάτος μου παθεῖν.</td>
<td>And Ananias went away and entered into the house, and having laid his hands on him, said, Brother Saul, “the Lord, even Jesus, who appeared to you in the way as you came, has sent me, that you may receive sight, and be filled with the Holy Spirit. And immediately there fell from his eyes, as it were scales: and he received sight forthwith, and arose, and was immersed: and having taken food he was strengthened. Then Paul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the synagogues, that this is the Son</td>
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<td>17 And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost.</td>
<td>Ἀπήλθε δὲ Ἀνανίας καὶ ἐστήθη ἐν τῇ οἰκίᾳ, καὶ ἐπιθέας ἐπ’ αὐτοῦ τῶν κείρων ἐπε, Σαοῦλ.</td>
<td>And Ananias went away and entered into the house, and having laid his hands on him, said, Brother Saul, “the Lord, even Jesus, who appeared to you in the way as you came, has sent me, that you may receive sight, and be filled with the Holy Spirit. And immediately there fell from his eyes, as it were scales: and he received sight forthwith, and arose, and was immersed: and having taken food he was strengthened. Then Paul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the synagogues, that this is the Son</td>
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<td>18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.</td>
<td>΄έτοιμα στὸ ὄρθρον αὐτὸν ἀσφαλῶς ὁ σει λεπτῆς, ἄνεβλεψε τε παραρθήμα, καὶ ἀναστάς ἐβαπτίζεσθαι.</td>
<td>and he was strengthened. Then Paul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the synagogues, that this is the Son</td>
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<tr>
<td>19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.</td>
<td>Ἐγένετο δὲ ὁ Σαοῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινὰς.</td>
<td>and he was strengthened. Then Paul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the synagogues, that this is the Son</td>
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<tr>
<td>20 And straightway he preached Christ in the synagogues, that he is the Son of God.</td>
<td>καὶ ἐφθανεν ἐν ταῖς συναγωγαῖς ἐκήρυξεν τὸν Ἰησοῦν, ὅτι ὁ θεὸς ὁ νέος τοῦ θεοῦ.</td>
<td>and he was strengthened. Then Paul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the synagogues, that this is the Son</td>
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"Ὑποδεικνύμενος, πρωνηστὸ — indicet. I will show him, or indicate to him — is more in harmony with our style.

"Ἀπῆλθε, went away, εὐαγγέλζεως — and “put his hands” on him, Wake. "laid his hands," Murd. "having laid his hands," Thomp. "laying his hands," Penn; "putting his hands," Wes.; when he had put his hands, Booth; and put his hands, Geneva, Cranmer; imposing hands, Rheims; and laid on him his hands, Wiclif.

"Ἰησοῦς ὁ θεὸς — ὁ νέος, per apposition — the Lord Jesus, Wakefield; our Lord Jesus, Murd.; the Lord, even Jesus, Thomp.; the Lord Jesus, Murd.; "the Lord has sent me, Jesus who appeared to thee," Wesley. We prefer, the Lord, even Jesus who appeared, &c.

"Filled with Holy Spirit — with capitals Holy Spirit does not at any time denote a mere spiritual influence, and, in the case of Paul, it was not an ordinary influence that was vouchsafed to him. He was Apostolically a temple of the Holy Spirit, and not merely, as all Christians are, possessed of its sanctifying, comforting influence. But theologically we do not discuss this subject, but only say that according to the text before us it is printed as the Holy Spirit, although anarthrous, and doubtless has reference to his personal abiding.

"Παραθύρωμα, is omitted by Gb., Lm., Tr.; όπως αὐτοῦς, is not necessarily rendered having risen. It is by the highest authorities eururgens. See Thesaurus Graecae Linguae Revised version.
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<td>21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?</td>
<td>σταυρός δὲ πάντες οἱ ἄκοινοις καὶ ἔλεγον, Οὐχ οὕτως ἔστω ὁ πορθήσας ἐν Ἰερουσαλήμ τοὺς ἐπικαλομένους τὸ ὄνομα τοῦτο, καὶ ὥστε εἰ τοῦτο ἐλευθερήνω ἡ δεσμεύματα αὐτῶν ἐγένετο ἐπὶ τῶν ἀρχιερεῶν; 22 Σαῦλος ἐγένεσθε ἐκ νεοτητοῦ, καὶ συνήχεια τοῦ Ἰουδαίου τοῦ κατοικοῦντο τοῖς Δαμασκοῖς, συμβιβάζον ὃτι οὕτως ἔστιν ὁ Χριστὸς. 23 ὅσος δὲ ἐπιληπτικός ἦμεραι ἤκακεν, συνεβουλευσάμενοι οἱ Ἰουδαίαι ἀμελεῖν αὐτῶν. 24 ἐγένεσθε δὲ τῷ Σαῦλῳ ἐκ προσαμονῆς αὐτῶν, παρετήρησαν τε τὰς πύλας ἠμέρας ἐν καινότος, ὅτι οὗτος ἐνέλυσεν. 25 Λαβύττοις δὲ αὐτῶν οἱ μαθηταὶ οἴκεται</td>
<td>of God. But all that heard him were amazed, and said, Is not this he who destroyed those who invoked this name in Jerusalem, and came hither for this purpose, that he might bring them bound to the chief Priests? But Saul increased the more in strength, and “confounded the Jews who dwelt in Damascus, proving that this person is the Christ. Now when many days were accomplished, the Jews consulted to “kill him. But their conspiracy was “known to Saul, and they watched the gates, day and night, that they might kill him. Then the disciples took him 25</td>
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founded or substituted one for the other. The teacher is a διδάσκαλος, and his teaching a διδασκαλία, or doctrine, whereas the preacher is a κηρύς, and his preaching a κηρύγμα, or proclamation. These are works sometimes contrasted, at least distinguished in the New Testament. “They ceased not to preach and teach Jesus Christ,” or to teach Christ to the initiated; and to preach him to the uninitiated. See also 2 Tim. 1: 11. There we find κηρύσσει καὶ κατατόμες αὐτόν, καὶ διδάσκαλος concentrated in one man. Paul was a “preacher, and a teacher, and an apostle,” sent to the nations.

We now have preachers many, and teachers many, and often in the same persons; but no apostles save “The Twelve” and Paul, who, though dead, are still speaking to us.

1 Εξήκοντες δὲ πάντες—ἐξήκοντες—αὐτοῖς, ὁστεροκοῦ, ὁστεροκοῦ. Ad verbum declarat—they were extra se esse, Beza, whence the word exactus quam extra se sit reputus. So percellor or osteteporo; for the Greek word signifies, mentem alienum velut loco commovere, which the Latin percellor doth, Beza. See 2 Cor. 5: 13. Transported. And they were amazed, Acts 2: 7; 8: 13; 9: 21; 10: 45; and 12: 16. Amazed, astonished, bewitched—beside one’s self, wondered. So it is rendered in the com. ver., in its 17 appearances.


3 “Proving that this person is the Christ,” is better than proving that this one is the true Christ.

4 Ἀνάλεξεν, to put him aside. To kill him was their schema.

5 Ἐπιβουλή, conspiracy. Wiles—lying in wait is obsolete.

But their conspiracy was known. See 1 Cor. 3: 5, 9. Xwv., Hellen. 3: 3, 4, 5. Also Sept. Hist. 2: 22. And παρὰ τοῖς ἐμμένουσι, imp. They watched the gates narrowly, both day and night. Τὸ τε ὧνοις, in order that, anelos—thay might put him aside. Αναίτιον—here found Aor. 2d Sub., ἀνάλογος, 3d per. plur.—that they might abolish or destroy him.

7 Authorities for both are about equal, known to, or known by Saul. We prefer the former. It was not known by him as the means, but to him as the end.

8 Then the disciples, λαβύττοις, “taking him by night, let him down through the wall in a basket,” Dodd, Wakefield, “by the side of the wall,” Bloomfield; through the wall—by an aperture, Ols.; by the side of the wall, Dodd, Wakefield. Αἰα. By a comparison of 2 Cor. 11: 53 διὰ must here mean through, i. e., by an aperture, Bloom.; “let him down in a basket through an opening in the city wall,” Ols. Αἰα. Θυμίαμα—sporta, a basket, a pannier. Some think that sporta was a measure twice as large as copinus, because Paul was let down in a sporta, Critica Sacra; Christ distinguishes between copinus and sportas, Matthew 16: 9, 10. It is also used Matthew 15: 37; Mark 8: 8, 10; Crit. Sacra.—There must have been an opening in the wall—to justify the use of διὰ. Χαλασάντες, lowering him, or letting him down. This event is more fully detailed by Paul himself—“Through a window in a basket was I let down by the wall,” 2 Cor. 11: 33. Such windows in walls are noted in the East, Jos. 11: 15. See Aristoph. Vesp. p. 354—379. Athen. p. 214. —There is an engraving of a part of the present wall of Damas, in C and H f. p. 110. See also Aristoph. Vesp. p. 354 and 379. Athen. p. 214.
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<td>him by night, and let him down by the wall in a basket.</td>
<td>νυκτὸς, καθήκαν διὰ τοῦ τείχους, χαλάσαντες εν σπηρίδι.</td>
<td>by night, and let him down through the wall in a basket.</td>
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<td>26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.</td>
<td>26 Ἡθομονύμων ἔδο Σαύλος εἰς Ἰερουσαλήμ, ἐπιειράτο κολλάθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦτο ἀυτὸν, μὴ πιστεύοντες ὃτι ἦν μαθητής.</td>
<td>But “coming into Jerusalem, he was attempting to attach himself to the disciples; but they were all fearing him, not believing him to be a disciple.” But Barnabas took him and brought him to the Apostles, and fully declared to them, how he had seen the Lord in the way, and that he had spoken to him, and how he had boldly preached at Damascus, in the name of Jesus.</td>
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<td>27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.</td>
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<td>28 And he was with them coming in and going out at Jerusalem.</td>
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<td>28 καὶ ἦν μετ’ αὐτῶν ἐπιειράτο κολλάθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦτο ἀυτὸν, μὴ πιστεύοντες ὃτι ἦν μαθητής.</td>
<td>And he was with them, coming in and going out in Jerusalem, and preaching boldly in 29 the name of the Lord Jesus, and was talking with and disputing with the Hellenists; but they undertook to kill him. The 30 brethren, having ascertained this, conducted him into Cæsarea, and sent him out into Tarso. Then the congregations had peace, throughout all Judea, and</td>
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<td>29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.</td>
<td>29 Ἡθομονύμων ἔδο ἐπιειράτο κολλάθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦτο ἀυτὸν, μὴ πιστεύοντες ὃτι ἦν μαθητής.</td>
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<td>30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.</td>
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<td>31 Then had the churches rest throughout all Judea, and</td>
<td>31 Ἡθομονύμων ἔδο ἐπιειράτο κολλάθαι τοῖς μαθηταῖς καὶ πάντες ἐφοβοῦτο ἀυτὸν, μὴ πιστεύοντες ὃτι ἦν μαθητής.</td>
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*a But παραγενομένος, Aor. Part. coming (εἰς) into Jerusalem. Ἡθομονύμων, he was attempting, (the imperfect shows a continuous attempt). Ο Σαύλος is omitted by Gb., Sch., Lm., Tfp. Καλλίσταν—attack himself—τοὺς μαθηταίς, to the disciples, and they were all fearing him (imp. mid. following acc.), not, πιστεύοντες, believing him to be a disciple—or that he is a disciple. *b Jesus is omitted by Lm., Tfp. *c ‘And was disputing with the Hellenists.” These were the Jewish converts who spake the Greek language. The Palestine Jews were called Hebrews. They spake the Syro-Chaldaic—the Aramaen—πρὸς more properly with than against, and more frequently to than either. *d ‘And he spake and disputed with the Judaising Greeks,” Penn. A murmuring arose against the Hebrews on the part of the Greek converts,” 6:1, Penn. Translators have thus varied, for the sake of placing the same people before the reader in various attitudes. And so did the Apostles in presenting the same Gospel facts. Still this is a matter of taste and not of authority. *e ἀκολογίας, ἐκκλησίαις—congregations, multiplied. The idea of national, imperial, or provincial churches is without one vestige of authority in all the handprints and footprints of the Apostolic writings or labors. The Church of Galatia, the Church of Asia, the Church of Galile, Samaria, or Judea—the of the Jews or of the Gentiles—occurs not once in the Acts, or in any other book in the N. Testament; but we often read of the churches in numerous districts. Such as the churches of Jude, Samaria, Syria, Cilicia. "Churches of Christ"—churches of the Gentiles, Churches of Asia, churches of Macedonia, "churches of God," &c., &c. In all such cases, as already intimated, it is not Church in Greek but εκκλησία, "congregation" or "assembly." The Church of Rome, of
Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick,
and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorothe made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

There was a certain man in Cesarea, called Cornelius, a centurion of the treasury of the Roman soldiers, an upright man, and one that feared God, and was much moved at what John spake.

CHAP. X.

ἈΝΝΗΡ δὲ τις ἦν ἐν Καισαρεᾷ ὁ νόματι Κορνήλιος, ἔκατον,

We have a rule applicable to this case, of high authority, in a very learned tract, called "Constantini Rhodocanaecidis Chien- sias Tractatus De Articulis"; appended to some editions of Wm. Robertson's "Thesaurus Graece Linguae," printed Cantabrigiae a.d. 1766.—Rule 2d. Nomen substantivum seu appellativum si conjunctum habet adjectivum exigat articulum; ita tamen ut si adjectivum preponatur, unicus articulus ipsi prae- fixus sufficit. Vide Demostenes pro Corona.

Others resolve this case so as to read, of a band, that called the Italian, which would make this clause unnecessarily parenthetical, and redundant.
KING JAMES' VERSION.

turion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

GREEK TEXT.

τάρχης ἐκ σπείρας τῆς καλονυμικῆς Ἰταλικῆς, ἐνετήσις καὶ φοβοῦμένος τῶν θεῶν σὺν παντὶ τῷ ὄφειρον αὐτοῦ, ποιῶν τις ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δωμαίων τού Θεοῦ διαπαντώς.

εἶδεν ἐν ὑπάρχαις φανερῶς, ὡσεὶ ὄρας ἐπάνω τῆς ἡμέρας, ἀγένατον τοῦ Θεοῦ εἰσελθὼν πρὸς αὐτόν, καὶ εἶπον αὐτῷ, Κορνήλιον.

Ὁ δὲ ἀνεύσας αὐτὸν καὶ ἐκφυσάς γενόμενος ἤτοι, ἠτότι κύριε; ἦπερ δὲ αὐτῷ, Αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνήμην τῶν ἔνωπιϊ τοῦ Θεοῦ. καὶ νῦν πέμψων εἰς Ἰώσπων ἀνδρας, καὶ μετατηρήσων Σιμῶνα δι' ἑπικαλεῖσθαι Πετρόν.

οὗτος ἐξεύθενται παρὰ τινὶ Σιμῶνα βυσσαῖοι, ὃ ἦτοι ὅρια παρὰ θάλασσαν. οὗτος λαλῆσαι σοι τι σὲ δεῖ ποιεῖν.

REVISED VERSION.

turion of the band, called the Italian Band, a devout man, 2 and one who feared God, with all his family, who gave much alms to the people, and prayed to God continually; he distinctly saw in a vision, 3 about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius! And when he looked on him he was afraid, and said; What is it, Lord? And he said to him, your prayers and your alms are come up for a memorial of you before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodges with one Simon, a tanner, whose house is by the sea-shore. He will tell you what you ought


*Πανοὶ τε ἐλεημοσύναι πολλαὶ, alms always, com. ver. occurs fourteen times, yet doing alms is not in our currency, while giving alms is popular.


* ὢν δραματικὸς, literally in vision; but all versions have a vision, and that with propriety, too; inasmuch as a particular vision is referred to—besides, “in vision,” is generic and absolute, which in this case could not be true. Cornelius! Vocative simply, rather than interrogative.

*Ὁ δὲ αἰσθάνεται, and steadfastly looking; or, when he had fastened his eyes upon him. Such is its currency in the N. T. When he looked, or earnestly gazed upon him, he became terrified, or was affrighted.

*Ἄξιον λαλῆσαι, alms, or alms deeds, in all versions, except Thompson’s, in which “acts of benevolence” is used; but this is too general.

*Μετατηρήσω, send, or call for, com. ver.; the former is preferable. In all versions it is represented by one or other.

*Ὡς τοῖς ἑπικαλέσω τοῦ καλοσκόπου μου, literally, near a sea.

This appears a very vague direction, especially if we insert, as a prefix, our indefinite article. In this case this would seem inappropriately. Near sea, near lake, near home, near town, are our familiar formulas; not near a sea, near a lake, near a home, near a town. Hypercriticism stands reproved in this, as in some other cases, in the insertion of our indefinite article where the noun is anarthrous in Greek. These are beacons not to be disregarded.

But again, “near sea” is idiomatic of the “the sea-shore,” or “sea-side,” for which we sometimes have παρὰ τῇ θαλάσσῃ, near the sea, that is, of course, a special sea in every case.
And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

And when he had declared all these things unto them, he sent them to Joppa.

On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of four-footed beasts of the earth, and

7 'Ως δὲ ἀνήλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνελίῳ, φανερὰς δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιῶτριν εὑρεθῇ τῶν προσκατεργασθέντων αὐτοῦ, καὶ ἐξηγήσας αὐτοὺς αὐτὸς ἀπεταλείποντες αὐτοὺς εἰς τὴν Ἰουπην. 8 Τῇ δὲ ἐπαύρων ὀδούποροις ἐκεῖνος καὶ τῇ πόλει ἔγνωσάς τινα εἰς τὴν Ἱουπην, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύχομαι, περὶ ὧν ἔχουν ἐκαίνην. 9 ἔγενεν δὲ πρὸς τῆς ἤτοι, καὶ ὄνομα γενέσθαι παρασκευαστὸν ἐκείνος δὲ εἰκός, ἐπέτεεν ἐπὶ τῶν ἐκστάσεως, καὶ θεωρεῖ τὸν ὄνομα αὐτοῦ ἀνεφθαργόν, καὶ καταβαίνων ἔπι τῶν σκευῶν τῷ ὄνομα μεγάλην, τέσσαρων ἁρχαῖς δεδεμένον, καὶ καθαίρων ἐπὶ τῆς γῆς. 10 Εὕχετο γὰρ ὁ ὄνομα πάντα τὰ τετράποδα τῆς γῆς καὶ τοῖς ἐξ ἑαυτοῦ ἐξηγήτον, as sand, not as a sand on the sea-shore. The same law that would justify a sea-shore would here justify a sand, which of course would not be immemorable!

8 Εἰκός, fully related. Literally, exegetically developed.

7 Ἁς, again, on the next day. Ἁς is here continuative, well represented by and, generally, but when reiteration is implied, again, with us, is more in our idiom.

1 Literally "onto", but not in our educated currency. It is not found in Webster, but is in Worcester. Went up upon is too pleonastic. We prefer ascended, ascended the house-top. Septuagint usage is in favor of the term, building. Flat roofs were more in use then than now. The term roof would be apposite, if more in our currency. Garret would be its Scotch representative—house-top leaves the place where, with us, as the original presents it.

2 He was desiring is too indefinite, too continuative. At the end of his prayer rather than during it, he desired to eat.

3 Will suit either rendition. With us, and is not necessarily continuative, any more than ait. Both are sometimes so. The next verse indicates an event of hunger—he desired to eat. The sense of hunger greatly awakens the sensorium, and, appositely to the occasion, he fell into a trance, in harmony with the keen demands of appetite.

4 Εὐκόσι, an ecstacy, literally, standing out of himself.

His outward senses were no encumbrance to him. He gazed, as a spirit disembodied, upon the scene before him.
and wild beasts, and creeping things, and fowls of the air.
13 And there came a voice to him, Rise, Peter; kill, and eat.
14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.
15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
16 This was done thrice: and the vessel was received up again into heaven.
17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from

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and Booth. Penn twice omits it. Thompson gives it three times, omitting it only once. It should have been always omitted or always given, so far as any relevant reason appears.

1 'Aναστάσις, ἀναστασία is a favorite with Luke. He employs it 72 times in his writings, while all other writers in the N. T. employ it only thirty times. It is idiomatically, with him, of the effect of an imperative, when coupled with an imperative, as, having arisen, Peter, slay, and eat. Peter, rise: slay, and eat. It is so translated, arise, or rise, by all the translators from Wiclif to Thompson and Boothroyd.

2 Ἄνωμος is of great latitude in sense and currency—do, make, be, fulfill, come, come to pass, happen, seem, arise, become, fulfill, perform, wax, being assembled, continue, marry, &c., &c. It takes its meaning from its context, or contact with other words. It seems to be a very general representative of its associates, especially in N. T. currency. Its special meaning is in its special context. Its latitude is equal to our auxiliary be, though not its proper representative. In this passage it seems more contextual to understand ἐγένετο than εἶσε, because the voice had not before said, "what God cleansed," but "arise, slay, and eat." It now says, οὐ μὴ σνουν—"Do not you account impure," Bloomfield; "as common," Rob. Hesych. ἐγένετο ἐστὶν μὴ σακαστὸν λεγε. It also means to pollute, profane, or desecrate, with an accusative, as in Acts 21:28.

3 Ἡδον, quodvis, any thing whatever, impure or unclean.
4 Καὶ ζῶον παλαιος, literally a voice, as before, yet, with the exception of the Rheims, Wakefield, Thompson, and Murdock, all English versions make it definite on the assumption that it was the same voice before heard. This is our idiom in such cases.

5 Τότε δὲ ἐγενέτο ἐπὶ τοῖς, now this happened thrice; or was done thrice, in our idiom, exact to the text.—Εἰς τοξα, io or into three, exactly represented. According to others, "reproduced three times," but this is not the fact, for this would be equal to four editions of it, the first reproduction being the second copy.

6 Εἰς τοὺς, by LX., Tf. substituted for παλαιος, immediately, for again. So Aif. εἰς τοὺς οὐρανος, into the heaven.

7 Δικτος, de—commencing a new paragraph—literally, now as, tantamount to while; because it was a continuous exercise, not a transient act of his mind.


9 Αὐτοκαθάριστος, part. perf. passive, exegetically those having been sent, but with us those who were sent, or those sent, fully indicate the fact of their previous mission, with regard to their present appearance. Εἰς τον παλαιος, atrium vestibulum, porta, janua, with one exception always rendered gate in N. T. com. ver., once only porch. Πόρος, its radix, is always in N. T. rendered gate. In classic Greek, a gate-way, a gate-tower, or a gate-house. Poly. 4, 13. 2. Luc. Hipp. 5 &c. Luc. Nigrin. 23, an antechamber. The 12 gate-houses of the apocalyptic city for the accommodation of the angelic porters, is a representative idea. In Acts 12:10 we have τον Πύρος του παλαιος, the door of the gate-house, the place of inquiry.
KING JAMES' VERSION.

Cornelius had made inquiry for Simon's house, and stood before the gate,
18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.
19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
23 Then called he them in,

GREEK TEXT.

νοῦ ἀπὸ τοῦ Κορνηλίου, διερωθησαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πύλαν: ἐπὶ καὶ φωνῆσαντες ἐπιθυμοντες, εἰ Σίμων ό ἐπικαλουμένος Πέτρος ἐνθάδε ξειτεται. 19 Τοῦ δὲ Πέτρου ἐνθημομένου περὶ τοῦ ὀραματος, ἔστην αὐτῷ τὸ Πνεῦμα, ἤδον, ἀνδρες τρεις ξητούσι σε, ἀλλὰ ἀναστασὶ καταβηθη, και προεύου σοι αὐτοῦ, μηδεν διακριμόμενος διοτι ἐγὼ ἀπεσταλκα αὐτούς. 21 Καταβας δὲ Πέτρος προς τοὺς ἀνδρας τοὺς ἀπεσταλμένους απὸ τοῦ Κορνηλίου προς αὐτοῦ, εἶπεν, ἤδον, ἡμῶν Σίμων, εἰς τὸν Θεόν, ἀναστήσετε τὸν Σίμωνον, ἐνθημομένος τῷ Θεῷ, τὸν ἐνθημομένος τῷ Θεῷ, ἐκκρίβης ὑπὸ ἀνγέλου ἁγίου, μεταπεμφθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκούσαι ῥήματα παρὰ σοῦ. 23 Εἰςκα...

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from Cornelius, having inquired out Simon's house, stood at the gate, and calling, they asked, whether Simon, surnamed Peter, was lodging there. While Peter thought attentively of the vision, the Spirit said to him, Behold three men are seeking you. Arise therefore, go down and accompany them, doubting nothing, for I have sent them. Then Peter went down to the men, and said, Behold, I am he whom you are seeking. What is the reason for which you are come? And they said, Cornelius, the centurion, a just man, and one who fears God, and of good report among all the nation of the Jews, was instructed from God, by a holy angel, to send for you into his house, and to hear words of you. Then, calling them...
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and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up: I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto him, Ye know how that it is an unlawful thing for a man that is a Jew to keep company; or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and beheld,

GREEK TEXT.

λεγόμενος οὖν αὐτοῦ έξέλθατε. Τῇ δὲ ἐπαύριῳ ὁ Πέτρος ἐξήλθε
σὺν αὐτοῖς, καὶ τινὲς τῶν ἀδελ-
φῶν τῶν ἀπὸ τῆς Ἰώσπορης συνήλ-
θον αὐτῷ. 24 καὶ τῇ ἐπαύριῳ
εἰσῆλθον εἰς τὴν Καίσαρειαν ὁ
ὁ Ὅριν ἔσθη τὸν Κορνήλιον ἤπειρος
ἀὐτοὺς, συγκαλεσάμενος τοὺς συγ-
γενεῖς αὐτοῦ καὶ τοὺς ἀναγκαῖους

REVISED VERSION.

in, he entertained them. And
on the next day Peter went
with them, and certain breth-
ren from Joppa accompanied
him. And on the next day, 24
he entered into Caesarea: and
Cornelius was waiting for
them, having called together
his kindred and intimate

friends.

Now, as Peter was entering, 25
Cornelius met him, and falling
down at his feet, he wor-
shipped him. But Peter rais-
ed him up, saying, Stand up.
I myself also am a man. And, 27
conversing with him, he went
in and found many assembled.

And he said to them, You 28
well know it is unlawful
for a man, who is a Jew, to
associate with, or to approach
one of another nation; and yet
God has shewed to me that I
should not call any man com-
mon or unclean. And there-
fore I came without objecting,
as soon as I was sent for. I
ask then, for what purpose
you have sent for me?

And Cornelius said, Four 30
days ago, I was fasting till
this hour; and at the ninth
hour I prayed in my house,

εἰσῆλθεν, then calling them in, he entertained them.

Lodged them is not equal to ἐζήτησα, from ἐζήτω, haetitio
recipient.

* (Εἰςπάντοτε not εἰςπάντων, Lm., Tt.), he entered into, etc.,
and εἰςπάντων φίλων, literally necessary friends. Littleton,
in his celebrated Dictionary, expounds a necessarius, a par-
ticularly engaged person.

1 Οἶκος, οἰκία. These words frequently occur in the Chris-
tian Scriptures; both are translated, com. ver., house, house-
hold, home. Some late writers have assumed that οἶκος and
οἰκία denote two distinct institutions. The former a greater
or more respectable house than the latter. Such as a master’s
house, compared with the dwelling-place of his servants. The
former, οἶκος, as indicating a family of adults and infants;
the latter, a family of servants, with or without infants. They
contend that both in the Septuagint of the Old, and in the
Greek of the New, this distinction in their use obtains. We
have found no authority for this difference. On the contrary,
we have found that both terms are used in the Christian
Oracles to indicate one and the same house, or family. For
a man stood before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee by God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation, he that feareth him and worketh righteousness, is accepted with him.

36 The word which God sent...
unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:

37) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism of John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost

2:15-19; that message which he sent, Dodd. This I prefer to any other representative of φωνα in this case. We have our messages from kings, and councils, and governments, and they are all φωνα, words of significance, and words of authority. Jesus is the messenger of the everlasting covenant, and the Gospel is the message of God to a world in rebellion. It is a message of peace, a word, or message of reconciliation, published not to Jews only, but to Jews and Gentiles.

* Εκρήσας αὐτόν, christed, or anointed him, empowered him.

Πνεύμα Ἁγίου, not with a Holy Spirit and a power, but with the Holy Spirit and power absolute. A holy spirit and a power are wholly indefinite, therefore incomprehensible. The history of Jesus Christ has been written, but the history of the Holy Spirit has never been written. The Holy Spirit represents not a spirit of God, nor an angel of God, but all Divinity, and Divinity too, in all its grandeur.

But it appears in numerous and various manifestations, in Creation, in Providence, in moral government, and in redemption. But all these, works one and the same Spirit. “By his Spirit he garnished the heavens, and formed the crooked serpent,” or the milky way, Job 26:13. “Thou sendest forth thy Spirit and thou renewest the face of the earth,” Ps. 104:30. But these he consummates by the winds of heaven. So by his word, the breath of the Lord, his Spirit quickens us.

Πνεῦμα Ἁγίου, in its anarthrous form, is found in the conception of Jesus, Matt. 1:18; 1:20. Again in his promised baptism in πνεῦμα ἄνω, Matt. 3:11. He also cast out demons πνεῦμα Θεου, Matt. 14:28, etc., etc. In the trine manifestation of God there is a Father, a Son, and a Holy Spirit, and these are, essentially, necessarily, and absolutely, Divine. As there are no degrees in absolute humanity, so are there none in absolute Divinity. These are the elements of all true criticism and interpretation of the oracles of inspiration on this most mysterious and Divine theme, as we conceive of them.

Πνεῦμα Ἁγίου. See ch. 1:2, note e. To our previous remarks on this subject we would add as further exegetical and confirmatory:

In this Book of Acts we find Πνεῦμα Ἁγίου twenty-two times, and in the whole Christian Scriptures ninety-two times. —The Book of Acts is, therefore, emphatically the book of the dispensation of the Holy Spirit. It is ninety-two times translated in the common version of the Christian Scriptures Holy Ghost, and twice Holy Spirit. It should be uniformly Holy Spirit. Luke, in his Gospel, introduces it twelve times—while, in all the other historical books of N. T., it is found only fourteen times. Matthew, in his Gospel, introduces him, and that, too, in reference to the creation, or generation and baptism of Jesus, in the anarthrous form, ch. 1: 18, 20; 3:11. So, also, Mark in his Gospel, ch. 1:8. But after this, in the absence of Ἁγίου, they both prefix the article, and thus he, who is first introduced as Πνεῦμα Ἁγίου, is immediately designated to πνεύμα.

Luke also, first introduces him Πνεῦμα Ἁγίου, ch. 1:15, and, again, in v. 39, with regard to Christ’s conception, he appears as Πνεῦμα Ἁγίου, and, again, in reference to baptism, ch. 3:16. John the Baptist says of him, “he will baptize you in Holy Spirit and in fire.”

And John, too, when he first introduces the Holy Spirit, and intimate his baptism, presents him in the same anarthrous form, ch. 1:33. So, all the Evangelists in their Gospels introduce him. And, in this Book of Apostolic Acts, when first introduced, both in giving instruction to the Apostles, and in reference to baptism, ch. 1:2, 5; he is presented as Πνεῦμα Ἁγίου.

After being thus so systematically designated in reference to his birth, baptism, and mission, as simply and absolutely Πνεῦμα Ἁγίου, he is occasionally, indeed often, being now well known, styled τὸ πνεῦμα, τὸ πνεῦμα Ἁγίου, and τὸ πνεῦμα το Ἁγίου. And all this in good taste, and in conformity to the Biographies and Histories of that era. It is, therefore, a gratuitous criticism to assume that Πνεῦμα Ἁγίου does not always indicate, in reference to this glorious personality, the same definite Divine personality into which, or into whose name, equally with that of the Father and the Son, all Christians are immersed. We thank God that we can have the full
and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

assurance of understanding, that Πνεῦμα Ἁγίου, like Jesus Christ, is the divinely-established designation of the Christian’s Advocate and Sanctifier.

We may further say, on all our premises, that Πνεῦμα Ἁγίου is nowhere in Holy Writ used as applicable to any Christian man, however sanctified and adopted into the family of God. It is an appropriated name—as much as Jesus is in the New Testament, or as Joshua was in the Old. We have many baptists now-a-days, but no John the Baptist. The Hebrews had many Christs of the house of David and of the house of Aaron; but now both Jews and Gentiles have but One Christ;—and, therefore, he is the Christ—the only Christ of God, emphatically, the Lord’s anointed.

Again, and finally on this topic:—We are never said in the Christian Scriptures to be baptized in the Holy Spirit, but uniformly in Holy Spirit. We have three baptisms set before us in the Christian oracles:—a baptism in water, in spirit, and in fire. They are in the Greek Scriptures uniformly anarthrous, and not in the water, in the fire, in the Spirit. We may be baptized in water, in spirit, or in fire; but not in a Holy Spirit, in a water, or in a fire.

Again, every person is said to be baptized into something as well as into something. Hence the Apostolic commission reads—immerse them into the name; not in the name of the Θεότης or Godhead—into “the name of the Father, and of the Son, and of the Holy Spirit.” This formula is pregnant with exalted conceptions of a special relation to the Father as our Father; to the Son as our kinsman Redeemer; and to the Holy Spirit as our Advocate with the Father through the dignity and merit of the Lord Jesus.

To be immersed in fire is rather the symbol of destruction. It is, indeed, a symbol of purification of metals, but not of persons. To a promiscuous audience, it may be said, the obedient will be purified and the disobedient consumed. Hence the choice of two baptisms—obey and be purified, disobey and be consumed.

It has been noted that the most sublime operations of the Godhead have been ascribed to the anarthrous Πνεῦμα Ἁγίου. It was the Holy Spirit—or, according to Matthew, Holy Spirit (Πνεῦμα Ἁγίου) that created the body of Jesus—ἐκεῖνον εἶναι ἐν χρωστα εἶναι ἐν Πνεύματος Ἁγίου. She was pregnant by Holy Spirit, not by a Holy Spirit. Again it is affirmed, v. 20, “that conceived in her was by Πνεῦμα Ἁγίου.” And Jesus, too, it is affirmed by John, will immerse in Holy Spirit or in Holy Spirit and in fire—not in the Holy Spirit and in the fire. He has also promised to give a Holy Spirit, but not the Holy Spirit, to them that ask him. Appears it not then, that Πνεῦμα Ἁγίου and τὸ Πνεῦμα τῷ Ἁγίῳ, and τὸ Ἁγίῳ Πνεῦμα are, in the Christian currency, like the currency—ὁ Ἰσραὴλ, Ἰσραὴλ Ἰσραήλ, and ὁ Ἰσραήλ ὁ Ἰσραήλ! We have in Mark 1:1, Ἰσραήλ Ἰσραήλ ἂν τὸν θεὸν; but when a full confession of faith, the most approved by him, was expressed by Peter, (Matt. 16:16), it is in these words: ἢς ἢς τὸν θεὸν τοῦ ζωτοῦ. Here we find in one affirmation the article, four times, once for every predicate of the Saviour. The Christ the Son of the God—the Living one.

Hence a question arises whether, at any time, or in any case, Πνεῦμα Ἁγίου does not represent all that is indicated by τὸ Πνεῦμα τῷ Ἁγίῳ personally and officially contemplated, especially when this Divine agent is referred to; or whether any personal spirit, angelic or human, is ever represented by Πνεῦμα Ἁγίου, in any passage in the Christian Scriptures.

To settle this question, another may be propounded. Is there not evidence, full and satisfactory, that the agent that is by one apostle named Πνεῦμα Ἁγίου is by the same apostle named τὸ Πνεῦμα τῷ Ἁγίῳ, while speaking on the same subject? Paul to the Corinthians, in his memorable dissertation on spiritual gifts and on the Spirit, whereas he enumerates, 1st Epistle, ch. 12, thus speaks: περὶ πνευματικῶν—Concerning spirituals—on spiritual gifts, states, or precatory, that no one can say that Jesus is Lord, but by Πνεύματι Λόγῳ by a Holy Spirit, or by Holy Spirit, anarthrous.

But this anarthrous Holy Spirit, almost in the same breath, becomes τὸ ἐκ αὐτοῦ πνεῦμα—one and the same Spirit, just as there is ὁ ἐκ αὐτοῦ τυχόν, and ὁ ἐκ αὐτοῦ θεὸν, one and the same God; and yet this τὸ αὐτὸ πνεῦμα is first introduced Πνεῦμα Ἁγίου—ἐν Πνεύματι Λόγῳ! But if this do not give full satisfaction to the most curious, we have another fact of paramount authority, viz.: that which is ascribed by Paul to Πνεῦμα Ἁγίου, anarthrous, is by him, again, ascribed to τὸ Πνεῦμα τῷ Ἁγίῳ. 1 Cor. 12:3, “No one can say that Jesus is Lord, but by Πνεύματι Λόγῳ.” This, although anarthrous, is construed by the Holy Spirit—but literally by Holy Spirit. But logically, as well as grammatically, he reasons thus: There are three διάκονια—one class of gifts, one class of services, and one class of operations. We may admit, if any one calls for it, that there are classes of gifts or offices, classes of services, and classes of operations, subjectively and objectively contemplated. But there is—τὸ ἐκ αὐτοῦ πνεῦμα, and there is—ὁ ἐκ αὐτοῦ θεὸν. Three Divine agents,
And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Him God raised up the third day, and shewed him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, saying, "What God hath cleansed, that call ye unclean?" And when they heard this, they were DC

43 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, hanging on a tree. Him God raised up the third day, and shewed him openly; not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he com- manded us to announce to the people, and to testify that it is he himself who is ordained by God, to be the judge of the living and the dead. To him all the prophets testify, that whoever believes in him shall, through his name, receive remission of sins. While Peter was yet speaking these words, the Holy Spirit fell on all those who heard the word.

And those of the circumcision, who believed, as many as came with Peter, were astonished because that on the Gentiles also, the gift of the Holy Spirit was poured out. For they heard them speak with other tongues, and magnify God. Then Peter answered—

three Divine functions, and three Divine operations—embracing the personalities of Jehovah—in the Father, in the Son, and in the Holy Spirit, or the Holy Guest of the Christian temple. As for the definitive titles of any one of these Divine personalities, or operations, we should not be hypercritical. The diction of the Spirit is all sufficient, and alone sufficient, for the least and the greatest head or heart in all the ages of the reign of grace. And hence, without any speculative theology or Christology, that which, by one Christian writer under supernatural guidance, is ascribed sometimes to the Father, is again ascribed to the Spirit, by himself; and again by others to the Holy Ghost—and to the Father—and to the Son—In one sentence the Spirit is tantamount to the Father—as if the Father is Jehovah.
48 And he commanded them to be baptized in the name of the Lord. Then they requested him to tarry certain days.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 Saying, Thou wentest in to men ununcircumcised, and didst eat with them. 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let

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that these should not be baptized, which have received the Holy Ghost as well as we?

**GREEK TEXT.**

τὸ ὕδωρ καλώσαι δύναται τις τοῦ μη βαπτισθῆναι τούτους, οίπερ τὸ Πνεῦμα τὸ Ἀγίου ἑλαβεν καθὼς καὶ ἡμεῖς, 48 προσέταξε τοῦ ἀυτῶν βαπτισθῆναι ἐν τῷ ὄνομα τοῦ Κυρίου, τοῦ ἵππος τῶν ἀυτῶν ἐπιμείου ἡμέρας τιεὶς.

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ed, Can any man forbid the water, that these should not be immersed, who have received the Holy Spirit, as well as we? And he commanded them to be immersed in the name of the Lord. Then they requested him to remain some days.

**CHAP. XI.**

Αἱ Ἐβραῖοι δὲ οἱ ἀπόστολοι καὶ οἱ ἄνδρες κατὰ τὴν Ἰουδαίαν, ὧν καὶ τὰ ἐθνῆ ἐδέχετο τὸ ἔλεος τοῦ Θεοῦ. 2 καὶ οὗ ἔσθη Πέτρος εἰς Ἰεροσόλυμα, διεκρίνετο πρὸς αὐτῶν οἱ ἐκ περιστομίων, ὅτι πρὸς ἀνήρας ἐκροδναυτῖαν ἐχοντας εἰσήλθες, καὶ συνέφαγος αὐτοῖς. 4 Ἀρεέμινος δὲ οὗ Πέτρος ἐξετάζετο αὐτῶν καθέξις λέγουν, 5 Ἐγὼ ἦμην ἐν πόλει Ἰωάννης, προσευχόμενος, καὶ εἰδὼν ἐκ στασίς ὄραμα, καταβαίνον σκεῦος τι ὁς ὄδυνιν μεγάλην, τέσσαρα

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7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven; What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them. Nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man’s house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the

GREEK TEXT.

σὺν ἀρχάις καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄρης ἐμοῦ.

8 εἶναι ἅτεναις κατενοούν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πτερεῖα τοῦ οὐρανοῦ. 9 ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε.

8 εἶπον δὲ, Μηδαμός, κύριε, ὅτι πάν χονν ἡ ἀκάρατον οὐδὲ ποτε εἰσήκησα εἰς τὸ στόμα μου.

9 ἀπεκρίθη δὲ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄς ὁ Θεός ἐκαθάρισε, σὺ μὴ κοίνῳ.

10 τούτῳ δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεστάθη ἀπαντα εἰς τὸν οὐρανὸν. 11 καὶ ἤδον, ἐξευτῆρῃ τρεῖς ἄνδρες ἐπεστημών ἐπὶ τὴν οἰκίαν ἐν ἣ μὴ ἤρημος, ἀπεταλαμφόν ἀπὸ Καίσαρειας πρὸς με.

12 εἰπές δέ μοι τὸ πείμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον ἐλθὼν δὲ σὺν ἐμοὶ καὶ οἱ ἐξ οἴκων σου, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἄνδρος,

13 ἀπήγγελε τῇ ἡμίν πῶς ἐδέξατο τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθῆναι καὶ εἰπόντα ἀντοχόν, Ἀπόστειλεν εἰς Ἰούδαιον ἄνδρα, καὶ μεταπεμφάσομαι Σίμωνον τὸν ἐπικαλούμενον Πέτρον,

14 ὁς λαλήσῃ ρήματα πρὸς σέ, εἰς ὅσα σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 εἶ δὲ τῷ ἄρχασθαι με λαλεῖν, ἐπέτρεψε τὸ Πνεύμα τοῦ Ἁγίου ἐπ’ αὐτοῦς, ὀσπερ καὶ ἔφη ἡμᾶς ἐν ἀρχῇ. ἐμνέθην

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heaven by four corners, and it came even to me. Upon which, 6 when I had earnestly looked, I considered, and saw four-footed animals of the earth, and wild beasts, and reptiles, and birds of the air. And I heard a voice, 7 saying to me, Arise, Peter; kill and eat. But I said, not so, 6 Lord; for nothing common or unclean, has, at any time, entered into my mouth. But 9 the voice answered me again from heaven; What God has cleansed, that call not you common. And this was done 10 three times; and all were drawn up again into heaven.

And behold, there were immediately three men already come to the house where I was, sent from Cesarea to me. And the Spirit bade me go 12 with them, doubting nothing. And, moreover, these six brethren accompanied me; and we entered into the man’s house; and he told us, how 13 he had seen the 12 messenger in his house, who stood and said to him; “Send to Joppa, and call for Simon, whose surname is Peter, who will 14 tell you words, by which you and all your house shall be saved. And as I began to 15 speak, the Holy Spirit fell on them, as on us in the beginning. Then I remembered

1 Απετίθεν, were it not that, in its whole currency, (two hundred and forty-seven times), it is represented by answer, question, or no question, we would have preferred the word, responded.

2 Απετίθεν, was it not that, in its whole currency, (two hundred and forty-seven times), it is represented by answer, question, or no question, we would have preferred the word, responded.

3 ἅτεναις, “men”, is omitted, or repudiated by Gr., Sch., Lach., and T., Bagster’s Imp. Text.

4 See Note on ch. 10: 2. ** See Note w. p. 83.

5 ἐν ἀρχῇ, fell on them as on us—them, of the Gentiles, and us, of the Jews—“as in the beginning.” It is a logical inference from these words, that from the day of Pentecost, to the calling of the Gentiles, no similar display of the Spirit had
word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persuasion that arose about Stephen, travelled as far as Phe- nice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were been given, else they would not have gone so far back. The

interval between the day of Pentecost, and the calling of the Gentiles, in Cassarea, is put down, by our best Biblical scholars and commentators, as about seven or eight years. See the

chronology of our most approved Polyglott Bibles. Adam

Clark makes it some 11 or 12 years. Take the lowest figure,

and the Holy Spirit, in its public manifestations of superna-

tural gifts, descended only twice—at the commencement

of the reign of Christ among the Jews, a. d. 33 and among

the Gentiles, a. d. 41. Now the Holy Spirit is given to them

that believe, as the Holy Guest, to dwell in their hearts, as a

sanctifier, and a comforter, or an advocate.

This scene in Cassarea, and that in Jerusalem, are called—and

they are the only scenes, that, in Holy Scripture, are called—

the Baptism, or immersion of the Holy Spirit. They spoke

as fluently in foreign tongues, as in their vernacular. The

display was sensible, visible.

v Ei, if then, rather, since then. The premises necessarily

conceded. To the ἱνα δῶσαι, the equal gift, is the same gift.

The former is literal, the latter is more familiar and as truthful.

a ἵνα δῶσαι πιστεύσησιν, the same gift. It was only to

them that believed, indicating that only such are the temple

of the Holy Spirit—the Holy Guest. His miraculous gifts

were a sign to those that were out of the Church.

The word of the Lord, how that he said, John, indeed, immersed in water, but you shall be immersed in the Holy Spirit. Since, then, God gave them the same gift even as he did to us, when we believed on the Lord Jesus Christ; who was I that I could withstand God? When they heard these things they were silent, and glorified God, saying, God, then, indeed, has also granted to the Gentiles the reformation to life.

Now they who were scattered abroad, upon the persuasion that arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews. And some

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ACTS OF THE APOSTLES. CHAP. XI.

GREEK TEXT.

ἵνα δῶσαι πιστεύσησιν, καὶ εὐδοκήσω συνεκαταστάσεως τοῦ Κυρίου Ἰησοῦ Χριστοῦ, ἐγώ δὲ τὸς ημῶν δικαίωμα καλοῦσαι τῶν Θεόν; ἂν ὁ τεκνὸς ἢ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνου, διὰ τοῦ ἐν τῷ Φωκίνης καὶ Κυπρίου καὶ Ἀντιοχείας, μηδὲν λαλοῦσας τοῦ λόγου εἰ μὴ μόνον Ἰούδαιος. ἡ μεταμορφώσις ἐξ ἔκκλησις εἰς ὑπερστίσειν. The reformation to life— not metamorphosis, repentence, but μεταμορφώσις, εἰς ἔκκλησις, reformation, or returning to a right understanding = recovery. Suetonius, change of life.

a ἵνα δῶσαι, towards, or to, changed to, into εἰς ἔκκλησις; or to, or into life. A state of mind changing the course of life, in order to life in its proper intent, enlargement, and enjoyment. God grants repentance, or the benefit of repentance into life.

The word, τὸν λόγον. This formula now becomes a sort of technical term, indicative of the message, the last message of God to the world. It is called "the word of the kingdom"—"the word of life"—not the letter, or law, but the word, or gospel.

This 19th v. resumes the narrative, from the death of Stephen. The 8th, 9th, and 10th chapters, to the 19th verse of the 11th chap., constitute a digression. The 8th chapter gives an account of the conversion of the Samaritans, and the Ethiopian officer; the 9th gives an account of the conversion of Saul of Tarsus; the 10th the conversion of the Gentiles. The 11th to the 10th v. gives an account of Peter's visit to Jerusalem, and the explanation of his conduct in going to the Gentiles. Here, again, the history of the Acts of the Apostles is resumed, detailing their labors, trials, and success.

Paul and Barnabas became prominent actors, and their proper labors engross the principal incidents recorded in this book. They commenced at Antioch, in Syria, to act in concert, under the sanction of a solemn ordination, and mission.

To the λόγον, the word. See ch. 1:1, note a, on λόγος. The word, the message, the word of the prophets, all, or severally, indicate a special message from God—or from man—preceded by the article, in this book, it is specific—the gospel, the word of reconciliation.

v "To none but Jews only." This is rather a vulgurism. Only,
men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would come unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

is wholly redundant. Either, *to Jews only*, or, only to Jews, is current English.

* *Evanagelizomenos ton Keryon Ihsou*.

Though *Evangelizō* occurs fifty-six times in N. T., it is only twice presented with a *person* for its burden. The word is preached, the Gospel is preached, but Jesus is only preached twice, in the import of *Evangelizō*. He is here *preached the Lord*, and in ch. 5:42, he is preached the Christ. This is an eloquent fact, and gives to the two predicates of Jesus transcendent glory. He is the *unointed* Lord, and the *Christed* Jesus. He is the Lord, and the Christ of the Universe.

* *Eustrepete*, turned over upon, cast themselves upon the Lord. *See Note on chap. 13. v. 4.*

* *Kai de dēlphai ouden icoan.* *Iēanos,* in con., ver., is represented by *worthy, large, great, enough for, many, much, long,* security, a good while, long while, sore, sufficient, able, meet. In forty occurrences it has fourteen representatives. Of these, not one is equal to it. *Sufficient, most nearly, in generic sense, represents it.* Beza prefers *digitus.* We have a homely word, or phrase, which well represents it. We say of such a one "he has got", or received, "what he ought". It may be good, bad, or indifferent. It was suitable to him—that which he deserved. It was so in this case. He merited "a great multitude", and he got it.

* "The disciples were called Christians first in Antioch."

The persecution commenced at the martyrdom of Stephen, and became the means of disseminating the gospel of the grace of God. A large and flourishing church in Antioch, was one of the fruits. The disciples, proving and maintaining that Jesus was the Christ, obtained from them the name of Christians first in Antioch, the capital of Syria, called after Antiochus Epiphanes, a monster of iniquity. It became the seat of a flourishing church, and the occasion of a name, even
KING JAMES' VERSION.

27 And in these days came prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudia.
29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.
30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

Now about that time, Herod the king, stretched forth his hands to vex certain of the church.
2 And he killed James the brother of John with the sword.

GREEK TEXT.

ταύτας δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἰερουσαλήμ προφήται εἰς Ἀντίοχον. 28 ἀναστὰς δὲ εἰς εἰς αὐτοὺς ὄνοματι Ἀγαβὸς, ἐγέμισεν διὰ τοῦ Πνεύματος, λίμον μέλλειν ἐσεσθαι εἰς ὅλην τὴν ἑορμᾶν ὅστις καὶ ἐγεῖνεν ἐπὶ Κλαύδιον Καίσαρα.
29 τῶν δὲ μαθητῶν καθὼς ὑπομείνατο τῷ τῷ Ἰουδαίῳ ἀδελφῷ ὁ Ἰακώβῳ, ἐν τῷ τῷ Ἰακώβῳ, ἐπεζηκάνει τοὺς τοὺς κατοικοῦν ἐν τῇ τῇ Ἰουδαίᾳ ἀδελφοῖς.
30 οἱ οἱ καὶ ἐγεῖνεν, διαστέλλετο πρὸς πρὸς τοὺς τοὺς πρεσβυτέρους διὰ διὰ χειρὸς Βαρναβᾶς καὶ Σαύλου.

REVISED VERSION.

And in those days came down from Jerusalem to Antioch. And one of them, named Agabus, having stood up made known through the Spirit that there would be a great famine throughout all the land, which occurred in the days of Claudia. Then the disciples, every one, according to his ability, determined to send relief to the brethren that dwelt in Judea; which they also did; and sent it to the Elders by the hands of Barnabas and Saul.

CHAP. XII.

ΚΑΤ’ ἐκείνον δὲ τῶν τῶν καιρῶν ἐπέζηκεν Ἡρῴδης ὁ Ἰουδαῖος τὰς τὰς χεῖρας κακώντα τινας τῶν τῶν άντων τῆς τῆς ἔκκλησιας. 2 ἀνέστη δὲ Ἰακώβῳ τὸν τὸν ἀδελφὸν Ἰωάννου

CHAP. XII.

Now, about that time, Herod, the king, stretched forth his hands to persecute certain persons of the congregation.
1 And he killed James, 2 the brother of John, with the

popular when Luke wrote this book. His allusion to the origin of this name is an evidence of its then extended currency.

1 Ἀναστὰς, having stood up; εἰς, made known, not merely, intimated.—Hackett.
2 Καὶ ἐκείνον, Caesar. Is rejected by Gb, Sch, Lu, and Tt. It is a historic fact that Claudia Caesar, so called in Roman history, is the person here named. He was poisoned by his wife Agrippina, A.D. 54. Being born nine years before Jesus Christ; this event happened A.D. 45, which fact well synchronizes with the details of this book. Another Claudia sat on the same throne, born A.D. 246. He was a great military chieftain, and died A.D. 270. There having been two Claudians, one of German, and one of Gothic descent, may have occasioned the insertion in the margin, which finally crept into the text.

4 Τῶν μαθητῶν, attracted into the genitive by τοις. Instead of οἱ μαθητῶν καθὼς γινομεν τις αὐτοῖς.—Mey., De Wet, Hackett. Ἐπισκόπησεν, Dor. Gen. 19: 14; Luke 13: 29; John 1: 43. The disciples, in proportion as τοις any one was prospered, determined, each of them. See 1 Cor. 16: 2. Τας, while literally, any one, is tantamount in our day and currency to, every one. Still as τοις, Acts 2: 45, is, comm. ver., every one, (yet in that case more pertinent, any one), so here, every one determined to send relief, according to his ability.

5 Καὶ ἐκείνον, to hurt, to harm, to vex, to treat evilly, to injure. With us, the word persecute, covers the cases here named.
6 Μακάρις, being here anarthrous, would seem to sanction
KING JAMES' VERSION.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread.

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto

GREEK TEXT.
μεχαίρα. 3 καὶ ιδον ὅτι ἀρέστον ἔστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρου ἦσαν δὲ ἡμέραι τῶν ἄζυμων. 4 ὁ Πέτρος τέσσαρις τετραδίους στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενοι μετὰ τὸ πάσχα ἀναγαίνειν αὐτὸν τῷ λαῷ. 5 ο μὲν οὖν Πέτρος ἐν τῇ φυλακῇ προσευχῆς ἔτη ἑτερο贩卖 ἄνωθεν ὑπὸ τῆς ἐκκλήσιας προς τὸν Θεὸν ὑπέρ αὐτοῦ.

REVISED VERSION.

sword. And because he saw 3 that it pleased the Jews, he proceeded further to seize Peter also. (And then were 4 the days of the unleavened loaves.) And having apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to guard him, intending, after the passover, to bring him forth to the people. Peter, therefore, was kept in prison, but earnest prayer, without ceasing, was made by the congregation to God for him.

And when Herod would 6 have brought him forth, in that night, Peter was sleeping between two soldiers, bound with two chains; and keepers, before the door, guarded the prison. And behold a messenger of the Lord stood near, and a light shone in the prison, and, striking Peter on the side, he raised him up, saying, rise up quickly. And his chains fell off from his hands. And the messenger said to him, 8

"O Πέτρε, ὁ ἀνίκητος, μάχαίρα ἐν τῇ φυλακῇ, ἔτη ἑτέρον ἀνάγαινεν ἐν τῷ πάσχατι, πατάξας ἐκ τῆς πλευρᾶς του Πέτρου, ἔμαθεν αὐτὸν λέγοντες, Ἀνάστα ἐν τῇ πάσχατι. Ἔχετε ἀνέπηρον αὐτῶν ἀλλοις εὑρόντες οὗτοι." 8 εἰπέ το ἅγγελος πρὸς τὸν Θεὸν ἑτέρον καὶ ἐπήρεον αὐτῷ ἀλλοις εὑρόντες οὗτοι.

a sword. But this is a special case, because "the article fails when the idea is general." He was slain by the sword; so in our usage we have "the gallows", "the Penitentiary", "the Work-House", not a gallows, a Penitentiary, a Work-House, as penal institutions. These are idiomatic formulas. See Hackett and others on this passage.

But we have in this context another such case: Πώς δὲ ἔμεινα τοῖς ἀζυμωσὶν, ad verbum, "now were days of the unleavened." But idiomatically Now, or or, then, (as the case may be), were the days of unleavened bread.

These are valuable examples, that supersede the ordinary rules of Greek syntax and etymology, when applied to Hebrew idioms; and in some very grave cases, such as the anarthrous Πώς, when qualified by ἄζυμον. Though to us apparent anomalies, they are not to be disregarded, much less to be annihilated. Locuses in the above case, is a more serious suppression than the article ἦν in the case of μαχαίρα, though it indicates several instruments. Literally, And the days of the unleavened were.

1. Τῶν ἀζυμών, of the unleavened. The article is here used to direct attention to the feast of unleavened bread, and should be translated: It was not in days of unleavened bread, in a general sense, but of the unleavened, in a specific sense.

2. Πιστός, sor. part., having seized; συμπάθεια, part., having given him over to four detachments of four soldiers, φυλάσσειν αὐτὸν.

3. Περατίων, occurring but once in the Christian Scriptures, should be rendered according to Roman usage. A quaternion was a company of four soldiers. There were, therefore, sixteen soldiers on duty, four at each time, in turns, keeping guard.

4. Εὐθυγραμματώσατε ἐκ τῶν μαχαίρων, not out of, but from his hands. They could not have fallen out of, unless he had held them in his hands. Χεῖρ, in Greek currency, includes the whole forearm, or any part of it.
him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a dam-

**KING JAMES' VERSION.**

**GREEK TEXT.**

αὐτὸν, Ἐπάλαξεναί, καὶ ὑπόδησαι τὰ σανδάλια σου. Ἑποίησε δὲ οὖν, καὶ λέγει αὐτῷ Ἐπαλάξατα τὸ ἱμάτιον σου, καὶ ἀκολουθεῖ μοι. 9 Καὶ ἐξέλθων ἠκολούθει αὐτῷ καὶ οὐκ ἤδει ὅτι ἀληθές ἦτο τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὁ ὄρμα βλέπῃ. 10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, ἠλθὼν ἐπὶ τὴν πύλην τὴν σιδῆραν, τὴν φεροῦσαν εἰς τὴν πόλιν, ἢτις αὐτοματὴ ὑοῦχη αὐτοῦ· καὶ ἐξέλθον τρόπους προῆλθον ρύμην μίαν, καὶ εὗθες ἀπέστη ὁ ἀγγελὸς πρὸ αὐτοῦ. 11 καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἰς, ἦν δὲ ἀλήθος ὅτι ἐπεστείλει κύριος τὸν ἀγγέλον αὐτοῦ, καὶ ἐξελεύνε μὲ ἐκ Χειρὸς Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. 12 συνιώθω τε ἠλθὼν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλομένου Μάρκου, οὐ ἦσαν ικανοὶ συνθηροσμένοι καὶ προσευχόμενοι.

**REVISED VERSION.**

Gird yourself and bind on your sandals. And he did so. And he said to him, Cast your garment around you, and "follow me. And Peter went out and followed him, and 'had not' perceived that what was done by the messenger was real, but thought that he saw a vision.

When they had passed the first and the second watch, they came to the iron gate, that leads into the city; which opened 'spontaneously' to them; and they went out, and passed on through one street. And forthwith the messenger departed from him.

Then Peter, having come to himself, said, Now I certainly know that the Lord has sent his messenger, and has delivered me out of the hands of Herod, and from all the expectation of the people of the Jews.

And when he had considered the matter, he went to the house of Mary, the mother of John, whose surname was Mark, where many were assembled, praying. And when he knocked at the door of

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*a* Αὐτοκόλουθος, not go with me nor come with me, but follow me, such is its almost universal import.

*b* Καὶ ὁ ὑδει ὅτι ἀληθὲς, pluperfect, he had not perceived that the scene, through which he had passed, was real.

*c* Οὐκ ὁδει, "wist not," is obsolete; knew not, is its representative.

*d* Ἀληθὲς, literally true; here, more appositely to the case, it should be, real.

*e* Πρώτην καὶ δεύτεραν, both are anarthrous, because, in such cases, it would be pleonastic. There could not be two first and two second watches, hence a first watch and a second watch, being stationed, all versions, ancient and modern, refer to them as the first and the second.
KING JAMES' VERSION.

sel came to hearken, named Rhoda.
14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.
15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.
16 But Peter continued knocking. And when they had opened the door, and saw him, they were astonished.
17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.
18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went

GREEK TEXT.

τὴν θυράν τοῦ πυλῶνος, προσήλθε πανίδιακη ὑπακούσα, ὄνωμε· Ῥόδη· 14 καὶ ἐπιγνώσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τοὺς πυλῶνας, εἰς δραμούσα δὲ ἀπῆγγελεν ἑστών τοῦ Πέτρου πρὸ τοῦ πυλῶνος. 15 ὦ δὲ πρὸς αὐτὴν εἶπον, Μαίην.

Ἡ δὲ διασχυρίζετο αὐτῶν ἔχειν. οἱ δὲ ἔλεγον, ὁ ἄγγελος αὐτῶν ἐστιν. 16 ὁ δὲ Πέτρος ἐπέθει κρούσαν ἀνοίγαντες δὲ εἶδον αὐτὸν, καὶ ἐξεπέσαν. 17 καταστείρας δὲ αὐτῶν τῇ χειρί σειγάν, διερχόμενοι αὐτῶς πῶς ὁ κύριος αὐτοῦ ἐξήγαγεν ἐκ τῆς φυλακῆς.

πεῖ δὲ, Ἀπαγεῖλέτε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταύτα. Καὶ ἐξειλθὼν ἐπορεύθη εἰς ἔτερον τόπον. 18 Γενομένης δὲ ἡμέρας, ἢν τάραξον οὐκ ἰδίως ἐν τοῖς στρατιώταις, τί ἀραν ο Πέτρος ἐγένετο. 19 Ἡρώδης δὲ ἐπίσημετα αὐτῶν καὶ μὴ εὑρὼν ἀνακρίνας ταῖς φύλακας, ἐκελευσεν ἀπασχολήσαι καὶ κατελθὼν ἀπὸ

REVISED VERSION.

the gate, a maid servant, named Rhoda, went to hearken. And recognizing Peter's voice, she did not open the gate for gladness; but ran in and told them that Peter was standing before the gate. And they said to her, You are crazy. But she confidently affirmed that it was even so. Then they said, It is his messenger. But Peter continued knocking. And when they had opened the door, and saw him, they were astonished. But he, beckoning to them with the hand to be quiet, declared to them how the Lord had brought him out of the prison. And he said, Go tell these things to James, and to the brethren. And he departed, and went to another place.

Now, as soon as it was day, there was no small stir among the soldiers, as to what had become of Peter. And when Herod had sought for him, and did not find him, he examined the keepers, and commanded that they should be put to death. And he went from

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* Μαίην, μανόραν, you are crazy, 2d sing. pres. ind. ὁ δὲ διασχυρίζετο αὐτῶν ἔχειν, but she pertinaciously continued to affirm that it was even so.

* ἄγγελος. This word so often occurring in the Christian Scriptures, sometimes indicates a heavenly, and sometimes an earthly messenger. The notion that every one, especially every good man, has a guardian angel in constant attendance, is older than the N. T., and still cherished in many minds. In this place, it might be supposed to indicate a messenger sent by Peter, rather than Peter himself in person. But amongst the Jews, it was generally a cherished idea, that every good man had a guardian angel. Luke simply narrates, but comments not on the occasion. Neither shall we.

On weighing all that I have read and thought on the propriety of translation in general, and the word angel in particular, I feel a preponderance of reason and propriety, in favor of translating rather than of transferring words of this class. This more especially obtains in this word, and in those indicative of office in the Christian Church. The abuse of such terms in popular currency, is, with me, a preponderating argument. The ideal forms entertained of angels especially of their personalities, is an additional argument in their case.

Coleridge says, "After much thought on the subject of angels as a divine kind of finite beings, I find no sufficient reason to hold it for a revealed doctrine, and assuredly it is no truth of philosophy, which, as I have elsewhere remarked, can conceive but three kinds—1st. The infinite reason; 2nd. The finite rational; and 3d. The finite irrational—that is, God, man, and beast. What, indeed, even for the vulgar, is, or can an archangel be, but a man with wings, better or worse, than the wingless species, according as the feathers are white or black? I would that the word had been translated instead of Anglicized in our English Bible." New Edition, Notes in Hackett: vol. 5, p. 125.

* It might be, in modern style, not a little agitation as to what Peter came to be. Too stiff and formal! Τάγματος is well represented by commotion, indicating both inquiry and alarm.
down from Judea to Cesarea, and there abode.

20 And Herod was highly displeased with them of Tyre and Sidon: But they came with one accord to him, and having made Blastus the king’s chamberlain their friend, desired peace, because their country was nourished by the king’s country.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

CHAP. XIII.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger.

CHAP. XIII.

7 ΗΣΑΝ δε τινες εν Ἀντιοχει αἵτων ὄνομαν ἐκκλησίαν προφήται καὶ διδάσκαλοι, οἱ τε Βαρνάβας καὶ Σιμεὼν ὁ καλοῦ-

CHAP. XIII.

Judea to Cesarea, and abode there.

And Herod, being enraged, at those of Tyre and Sidon, they came with one accord to him, and, having made Blastus, the king’s chamberlain, their friend, desired peace; because their country was supported by the king’s country. And, on an appointed day, Herod, arrayed in royal apparel, sat on his throne, and made a speech to them. And the people shouted, saying, It is the voice of a God, and not of a man. And immediately a messenger of the Lord smote him because he did not give God the glory. And, having been eaten by worms, he expired.

But the word of God continued to grow, and extend. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

* Certain prophets and teachers. Tines is rejected by Lm., Tt., but by Gb. is regarded as a probable omission. It is, indeed, redundant, placed, as it is, in apposition to the words προφήται καὶ διδάσκαλοι, now there were prophets and teachers.

In Antioch, κατὰ τὴν οὐσίαν. Κατὰ is a preposition of great latitude, and is represented by the following words: according to, against, apart, at, aside, after, by, of, concerning, touching, in, in every, down. By the annexation of ly, it is used adverbially, as in the following cases: daily, for every day; Acts 3:2; 10:5; 17:11, 17; 19:9; privately, Gal. 2:2; charitably, Rom. 14:15, etc.

These prophets and teachers were in Antioch, not necessarily of Antioch; yet they were really of the Church, as the Ἕβρως ἐνοχὸς κατὰ Ματθαίου, κατὰ Μακαών, κατὰ Λοχαῖον, κατὰ Ἰωάννην, were of them, as writers, or reporters.
But in what sense, of them? By election, or by the mission of Christ, or from Jerusalem, or any other place, is not to be inferred from the grammatical construction. This must be learned from history, not from grammar. Barnabas and Paul, we know, were not of Antioch, though, in their travels, they may have been there, once and again. And here, was Simon the black, according to Adam Clark; “because,” says he, “of skin or hair.” But neither did the Greeks, nor do we Americans call any man black, or white, because of his hair, or his coat, but because of his skin. The Roman, Nigre, is derived from the Greek, μετα, mortuus, dead. We have not, in the Greek tongue, a common noun that radicant in, or that commences with, Neg, long vowel, or short. Hence negros has no representative in Greek; nor, indeed, in Latin. Nigre, in Latin, melas, in Greek, and נוֹר (niger suit), in Hebrew, represent the color called black: so Job 30:30 says: “My skin is black upon me.”

καὶ Αρμακή, ουν ευδιακατος. An infant nourished by the same mother, Hdt. 1:99; one coeval, and of the same origin, Id. 2:65. We have no phrase more apposite than, “Who had been brought up with Herod,” or, was educated with Herod.

λεγομενον δε αυτον τη κεφαλη. Cum ministrarent; id est cum munere suo fugerentur docendi, viz., ac prophetandii; nam Paulo ante, doctores ac prophetas fuisse dixerat: itaque Chrysostomus recto interpretatus est λεγομενον, ministrantibus; id est prophetici, Syrus et Arabis proconsilii; non λεγομενον, retulenter ad publicas proceres propter adjunctam jejunii mentionem.—Crit. Sac. This λεγομενον refers exclusively to what is called public service; from λεγον, public, and ερων, work. The Mass in Rome, and the Comminion Service in England, are properly called, Liturgy. The performance of the ritual of public worship, is, however, its general scope and intent. For the State, or body ecclesiastic, is responsible.

Casablanca, of the highest reputation for sound learning in this, as in other departments of literature, affirms that this word λεγομενον properly indicates, and represents, all religious services; that private, or public prayer, or any religious service, is represented as Liturgy. The term occurs but three times, and the substantive six times in the Christian Scriptures, represented by ministration, or service of a public character; sometimes, indeed, personal and private, 2 Cor. 9:12; Heb. 10:11. This public service, offered to the Lord, is ordained for our good and for his glory. It is, indeed, our honor and happiness to perform it in spirit and in truth.


In the Christian Scriptures δε is found but six times. It is not represented at all in this case, Com. Ver. δε strengthens the command, ch. 15:36; Luke 2:15.—Hack.

και ευδαιμονες preceded by υποτευκαντες και προσευχεμενοι, asoriotic participles—and having fasted, and prayed, and imposed hands on them, or, when they had fasted, and prayed, and laid their hands on them, are equally grammatical. The latter is, perhaps, more popular in the living age. Their is supplemental, and, to some minds, necessary as definitive of the coherents in this work.

οι δε ανωτερος εκ του Πνευματος του Άγιου, by the Holy Spirit. This specific formula occurs in this book sixteen times, the formula του Άγιου Πνευμα seven times, and Πνευμα Άγιου, anarthrous, or indefinite, occurs nineteen times, always indicative of the same Spirit, uniformly in capital initials, in Bagster’s text. But, to classify them under the species of definite, and indefinite, of the former, in this single book, we have twenty-three occurrences, and of the latter nineteen, in all
Seleucia; and from thence they sailed to Cyprus.

Forty-two occurrences. In all the other books of the Christian Scriptures, we have, of the definite form, eighteen, and of the indefinite, thirty-two occurrences. We are, from a strict analysis of all these cases, confirmed in the judgment that Πνεῦμα Ἁγίου, whether with, or without the article, uniformly represents the Holy Spirit. In the comp. ver., it is represented, in the Christian Scriptures, by Holy Ghost, eighty-two times, and by Holy Spirit, only four times. Such is its history.

Both Theology, and Christology, have suffered no little from ultra, or hypercriticism on this third personality of Jehovah. New Testament usage is our safest index, or guide, in ascertaining the current value, or import of its most prominent terms, and forms of expression. Our special code, if we either need, or have such a code, is simply New Testament usage.

Be it then noted, that every proper name found in the nominative, or, properly, the naming case, in the first chapter of Matthew, on its first presentation, is anarthrous, or indefinite. It reads: ΒΙΒΛΙΟΣ γενεαίς ΠΝΕΥΜΑΤΟΣ ΧΡΙΣΤΟΥ, ψων Ἄνδρον Αβραάμ. On certain theories these eight anarthrous nouns should be translated: A book of a generation of a Jesus, a Christ, a son of a David, a son of an Abraham.

To illustrate farther, a primordial principle, we shall select a prominent case of the same category, found in the drama of Christian history. It is that of Pontius Pilate, a public and an ostensible actor in the drama of Christian history. He first appears anarthrous, but is made definite by the addition of τοῦ Πνεύματος, Pontius Pilate, the governor. So is Πνεῦμα, Matt. 1:18-20, made definite by Ἁγίου. Holy Spirit being known to the Jews as the Divine Spirit—the Spirit of God—it was enough for them to say, that Jesus was begotten by Holy Spirit. This was as much a personal name as Pontius Pilate, there being no other spirit so introduced in Jewish or Christian history. There never was but one Πνεῦμα Ἁγίου, since the apostasy of Adam, known, or recognized in the Patriarchal, or Jewish oracles. This is a highly important and suggestive fact.

But to return to Pilate. After his introduction he is seven times named by Matthew without his surname, Pontius, but being a conspicuous personage, a representative of Caesar, he has the article prefixed six of these seven times. It is only once omitted, and that is the appeal made to him by certain Pharisæes, (Matt. 27:62), instead of which they substitute μαρτυρον in the vocative.

The same style occurs in Mark. He names him ten times in chap. 15. In nine of these occurrences, the article is prefixed, yet he never calls him governor. In the Acts, his name occurs, ch. 3:13; 4:27; 13:28, only once preceded by Pontius. Paul, too, names him once, 1 Tim. 6:13, when speaking of Christ's confession to, or before, Pontius Pilate.

Now, with, or without the article, does not Pilate, in every instance, indicate Governor Pilate? And, with equal, or superior assurance of faith, and of understanding, may we not affirm, (no particular designated spirit being in the premises), that the Spirit of God, or the Πνεῦμα του Ἡγίου, the Πνεῦμα Αγίου, the το Πνεῦμα Αγίου, and the το Πνεῦμα το Αγιον, severally do, in Apostolic usage and currency, uniformly indicate one and the self-same Spirit of God, or the Holy Spirit?

No logic, no metaphysics can, as we conceive, enthrone upon this position, that will not shake the whole basis of the hitherto well-sustained and documented science of Hermeneutics in general, and of Bible Hermeneutics in particular.

But, to some minds, there is a plausible objection, and, as far as known to us, but one objection found in Matthew 3:11: It is: σταυρίζει ο Χριστός ὁ Πνεῦμα Χρίστου. Being indefinite, it is presumed that it cannot indicate the Holy Spirit, personally contemplated, but officially, or in some special influence.

Paul says: All our fathers were baptized into Moses in the Cloud, and in the Sea. And here some have assumed a parallelism between "in holy Spirit," and "in fire," that, as the Israelites were baptized into Moses, in the cloud, and in the sea, so Christians are immersed into Christ, in the Holy Spirit and in fire, This, to some minds, may appear plausible. But will the facts sustain, or justify it? We presume not. Fire is not a symbol of any spiritual blessing. On the contrary it is the symbol of a fearful calamity. And so our Lord interprets it. A baptism in fire is destruction. So the winnowing shovel separates the chaff from the wheat, that, while the latter is preserved in the garner, "the chaff is to be consumed in an unquenchable fire". Salvation, and damnation, are the alternatives presented by Jesus Christ. John baptized in water, into repentance. His commission reached no further. But he warned those who repudiated his ministry, that his successor would baptize in the Holy Spirit, and in fire—not the same subjects in both, but one class in the Holy Spirit, afterwards to be poured out; and the other class, in the fire, afterwards to be poured out.

No preacher, who preceded Jesus, ever preached of the baptism of fire—"the damnation of hell", of the burning lake, "the unquenchable fire", as did the Prophet whom John immersed in the Jordan. The sum of John's preaching was the last chapter of Malachi. He baptized his converts in the Jordan, and directed them to his Master, assuring them that, if they obeyed him, they should receive his Holy Spirit. If not, he would consume them in an unquenchable fire.

There were then two immersions, in his eye: one for purification, and one for destruction—an immersion in spirit, and an immersion in fire. Both are figurative, or at least metaphorical. Neither spirit, nor fire, can be sprinkled upon us, nor can we be poured, or sprinkled into them. But there is life in Spirit, and destruction in fire, and we can be immersed in, or subjected to them.
KING JAMES' VERSION.

5 And when they were at Salamis, they preached the word of God in the synagogue of the Jews. And they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him.

10 And said, O full of all subtlety, and all mischief, thou child of the devil, and thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord? And now behold, through whose mouth thy father and mother perished.

GREEK TEXT.

γενόμενοι ἐν Σαλαμίνι, κατήγγελον τὸν λόγον τοῦ Θεοῦ ἐν τοῖς συναγωγαῖς τῶν Ἰουδαίων, εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην;

6 διελθόντες δὲ τὴν ἡμέραν ἔχαρι Πάφον, εὗρον τινα μάγον ἡσυχαστὴν Ἰουδαίων, ὁ ὄνομα Βαρίσαμος, ἃς ἦν σὺν τῷ ἀνθρώπῳ Σεργίῳ Παύλῳ, ἀνδρὶ συμετῶν, ὁ ὄνομα προσκυνήματος Ἰωάννης Βαρνάβας καὶ Σαῦλος, ἐπέζησαν ἁκοῦσαν τὸν λόγον τοῦ Θεοῦ. 8 ἀνθρώπου δὲ αὐτοῦ Ἕλεμα, ὁ χαῖρον, ὁ ὄνομα γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ· ἤτοι δὲ ἀντιτρέπεται τῶν ἀνθρώπων ἀπὸ τῆς πίστεως. 9 Σαῦλος δὲ, ὁ καὶ Πάφος, πλησίον Πιεύματος Ἀγίου, καὶ ἀνενόητα εἰς αὐτὸν ἐπετευχθεῖσα ἡ πλῆθος παντὸς δόλου καὶ πάσης ῥαδιωρίας.

REVISED VERSION.

Cyprus. And when they were in Salamis, they preached the word of God in the synagogue of the Jews, and had John as their attendant. And when they had gone through the whole island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus—who was with the proconsul of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas, the sorcerer, (for so is his name, being translated) opposed them, seeking to turn aside the proconsul from the faith. Then Saul, (also called Paul,) filled with the Holy Spirit, having looked earnestly upon him, said, O full of all subtlety and all

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h Ἐγέρσης, aor. part. equal to ὕπτεσι, and when they were there; or, being there, they announced; or, were announcing τοῦ λόγου τοῦ Θεοῦ, the word of God, the word of the God.

1 Εἴην, imp., were accustomed to have, we say: They had John &c.

1 Διελθέντες, add ἐν τῷ Ἐφεσσων, the whole Island of Ephesus. εἴην, they found, ἀνήρ, a certain man, ἰδίως, after εἴην, Lm. and Tr. add, ἀνήρ.

9 Ἐγέρσης εἰς αὐτὸν, having looked, or looked intensely upon him, said. Ἐγέρσης ἤτοι, ἐπετευχθαν, a misprint. It should be here Ἐγέρσης ἤτοι; we correct it grammatically, and find we are sustained in their Hexapla of 1841.

10 Διανέρας εἰς αὐτὸν, having looked, or looked intensely upon him, said. Ἐγέρσης ἤτοι, ἐπετευχθαν, found in this place only. We found of the same family, ἐγέρσης, Acts 14, there rendered, lewdness, here, mischief, maleficentia. Beza, Pisc. It indicates a propensity to perpetrate all sorts of wickedness. Crit. sac.

10 Ἐγέρσης ἤτοι. The former occurs twelve times in N. T., represented by subtility, deceit, craft, guile; the latter seven times in N. T., com. ver.

11 Ἐγέρσης, found only in this place. Another member of this family occurs once; viz. ἐγέρσης, Acts 18:14, "wicked lewdness," com. ver. The former, δόλος, denotes all kinds of dissimulation, Rom. 1:29, exquisita diligentia ad insidiandum.—Basil, Calv. He feigns one thing, and does another.—Curt. Sac. The latter, ἐγέρσης, is represented by maleficentia, and, according to Beza and Piscator, denotes a person prone to perpetrate any wicked deed.—Vatianus. Erasmus derives it from δόλος, falsity, and ἐγέρσης, operator. One who is easily induced to perpetrate a crime.
of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: And John departing from them, returned to Jerusalem.
14 But when they departed from Perga, they came to Paphos in Pisidia, and went into the synagogue on the sabbathday, and sat down.
15 And after the reading of....

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99 εἰκόνα, anarthrous.
8 Αναστάτωσα always “pervert.” or “reverse.” Com. ver. Here, by circumspection, “turn away, to pervert the mind.” Αναστάτωσα, part. pres. active. Perverting the right ways = the straight ways of the Lord.
* Εὐθύνα, δῶδε. Εὐθύνα is found eight times in N. T., rendered both straight, and right, in com. vers. The former is figurative of the latter.
* Χειρ τοῦ πώμα. Literally, a hand, a stroke, of the Lord — the Lord’s hand is upon you. It is not a prayer for it, but a judgment announced. So the event declared. The article prefixed to both δῶδε and εὐθύνα is awfully definitive — the ways of the Lord, the right ways. Yet the judgment was limited σε μόνον, for a time, not perpetually.
1 θεοῦ, part. aor., having seen. The governor, or deputy, believed εἰκόναν ἐκπλήσσομεν, indicative of great moral force. In its fourteen occurrences in N. T. ἐκπλήσσω is represented, in com. ver., by amaze and astonish. It is only used by Matt., Mark, and Luke. The cause, or instrument of this astonishment is found in τῇ διδαχῇ τοῦ κυρίου. Διδασκαλία is found in N. T. twenty-nine times represented by doctrine, and once by “what is taught,” Titus, 1: 9. In the plural number only once found, and then it is human opinions, or human teachings. It is frequently mistranslated by the word doctrine, instead of teaching. Instances, Matt. 7: 23; 22: 33; Mark 1: 22; 4: 2; 12: 38; Luke 4: 32; Acts 2: 42; Cor. 14: 6; 2 Tim. 4: 2; and probably in other passages. It is, in these cases, the act of teaching, and not the lesson taught.
* Εκπλήσσόμενος εἰς τῇ διδασκαλία, Matt., Mark, and Luke, only use this term in the Christian Scriptures; ten times translated by astonished, twice by amazed. Struck with amazement, is perhaps, to most minds, most expressive of the mind, or the feelings of the proconsul, always translated deputy, com. ver. which is not specific, but generic. We, therefore, prefer proconsul. Governor.—Wakefield. Deputy-governor.—Penn. Proconsul.—Thomp., Wes., Murr., Dodd.; found only four times in this book.

Oi περὶ τοῦ Πάφου, those about Paul; his pupils, or persons attending him, or upon him; ἡδόνα εἰς Πέργαμον, came into Perga.
* Τῇ ἑμέρᾳ τῶν Σαββάτων, literally, on the first of the Sabbath. In Luke 13: 14 and 14: 5, we have the gen. sing. In Acts 16: 13, we have, as here, the gen. plural, most probably indicative of one of the consecrated weeks of the Jewish year. The same formula occurs, Acts 20: 7, translated the first day of the week. See Cruden’s Concordance on the second Sabbath after the first.
the law and the prophets, the
rulers of the synagogue sent un-
to them, saying, Ye men and
brethren, if ye have any word of
exhortation for the people, say
on.
16 Then Paul stood up, and
beckoning with his hand, said,
Men of Israel, and ye that fear
God, give audience.
17 The God of this people
Israel chose our fathers, and ex-
talted the people when they dwelt
as strangers in the land of Egypt,
and with an high arm brought
he them out of it.
18 And about the time of forty
years suffered he their manners
in the wilderness.

Law and the Prophets, the
rulers of the synagogue sent
to them, saying, Brethren, if
you have a word of exhorta-
tion for the people, speak
it.

Then Paul stood up, and 16
waving with his hand, he
said: Israelites, and you who
fear God, hearken. The God 17
of this people chose our Fa-
thers and exalted the people,
when they dwelt as strangers
in the land of Egypt, and with a
high arm he brought them
out of it. And for about the 18
period of forty years he nour-
ished them in the wilderness.

* Ex 20:1 7. If there be in you a word. An
idiom similar to est pro habeo, governing the dative. If you
have a word, say it.
* Ἰσραήλ is rejected by Gb., Sch., and Tt. after τοὐτον.
* Ῥωμαίοις ὑστερῶν—ὑστερῶν. "He elevated the people—and
with an elevated arm." These words are used with great uni-
formity in the Christian Scriptures, com. ver., ὑστερῶν, in its
eleven occurrences, is uniformly rendered high, com. ver., and
ὑστερῶν, In its twenty occurrences, is represented thirteen times
by exalt, and seven times by lift up. We can find no more
appropriate representatives in our vernacular.
* ἐν τῷ ἐξωτικῷ, commoratio. This term, occurring twice in
the N. T., indicates delay, or, sojourn in a country. Κεφα-
λαία denotes fixed residence, so Crit. Sacra, and so classic use. It
properly signifies the neighborhood of some persons. Signifi-
cant pro prae viciniam aliquorum hominum qui simul in aliquo
* Ἐν τῷ ἐγκαίνιῳ, literally, in a land, in Egypt. Had
the writer intended an Egyptian land, he could have found
the adjective, ἐγκαίνιος, occurring four times in this book
of Acts, and once in Hebrews 11:29. This is the
only instance, out of six cases, where the dative form is
used. It is a pure Latinism. The dative is sustained
by manuscripts, CDEGH, Chrysostom, Theophylact, and
Oecumenius. The gen. has A.D. 15; 123, 137, and all ancient
versions.
* Μένα Ῥωμαίοις ὑστερῶν, a high arm.—Murd., Penn. Up-
lifted arm.—Wes., Thomp., Wake., Dodd. This is more grand,
and apropos.
* Ως, as, when, since, about, as soon as, after, while, when,
&c., &c. Ῥωμαίοις, and while, in respect of time, are common re-
presentatives of ὡς, in com. ver., Acts 1:15. We have, in
harmony with very many translations, preferred about. The
number of the names were about one hundred and twenty;
and here, he endured their manners about the space of forty
years.
* Εὐφροσύνῃ is repudiated by Gb., Schott, and Tt.,
and Εὐφροσύνῃ substituted; he provided nourishment, or, bore
them as a nurse. Deut. 1:31, 2 Mac. 7:27. So the Syriac,
Slavonic, Arabic, Copt. and Ethiopic. "Fed them in the
wilderness."—Wake. He fed them.—Murd. Tremendous, loth
whom of his age we have few superior Biblical critics, says, Εὐ-
φροσύνῃ, est instar nutritiae ferro et educare. Εὐφροσύνῃ,
dicitur, dicitar can melior pietatis fort moves, quia tamam non
approbat, ut bonus maritus cotigris morem usor moratur ferre.
Aretas, Crit. Sac. Doddridge says: "The Syriac renders this
by a word which signifies to nourish, or, educate, so that Beza
conjectures, they read, τοὐχρόσονυς;" and while preferring
the common reading, he admits that Dr. Hammond thinks
this to have been the true reading. Compare Deut. 1:31 and
Ezek. 16:4, 5, 8. Most of the later editors prefer this word
to τοὐχρόσονυς, "endured their manners." It is well at-
tested and better suits the connection, since what the apostle
would here bring to view, is not so much the forbearance of
God to his people, as his interpositions in their behalf.—
Hackett. "He nourished"; this reading is better supported
and agrees with fact, as well as with the conciliatory designs
of the speaker.—Gr., Boothr. Some of the fathers also, with
the Syriac, Arabic, Coptic, and Ethiopic, give this reading.
This reading, says Adam Clark, confirms the marginal con-
jecture and excellently, agrees with the scope of the place, and
is, at least, a reading of equal value with that in the commonly
received text. This fact superadded, we judge, gives it para-
mount claims in the proposed revision.
19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 20 And after that, he gave unto them judges, about the space of four hundred and thirty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. 23 Of this man's seed hath God, according to his promise, raised unto Israel a Saviour—Jesus:

4 When John had first

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| 19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 20 And after that, he gave unto them judges, about the space of four hundred and thirty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will. 23 Of this man's seed hath God, according to his promise, raised unto Israel a Saviour—Jesus: | καθελων ἐδών ἐπὶ ἐν γῇ Χαναάμ, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. 20 καὶ μετὰ ταύτα, ὃς ἔτεσι τετρακοσίων καὶ πεντεκοσίων, ἔδωκεν κρίτας. ἐως Σαμούηλ τοῦ προφήτην. 21 κακείθεν ἡγήσαντο βασιλεῖα, καὶ ἔδωκαν αὐτοῖς ὁ Θεὸς τὸν Σαούλ ὡς Κίς, ἀνδρὰ ἐκ φυλῆς Βεναμίν, ἔτη τεσσαράκοντα. 22 καὶ μετατήτησαν αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβίδ ἐς βασιλεῖα, καὶ ἐπὶ μαρτυρίαις, ἔδωκεν Δαβίδ τὸν Ισαὰκ, ἀνδρὰ κατὰ τὴν καρδίαν μου, ὥς ποιήσῃ πάντα τὰ βασιλεία μου. 23 Τοῦτον ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατὰ ἐπάγωγον ἤγειρε τὸ 'Ἰσραήλ' σωτήρα Ἰσραήλ, 24 προκριμαζόντος Ἰωάννου πρὸ προσώπου τῆς | And when he had subjected seven nations in the land of Canaan, he divided their land to them by lot. And after these things, during about four hundred and fifty years, he gave them judges until Samuel, the Prophet. And after that they asked a king for themselves. And God granted to them Saul the son of Kish, a man of the tribe of Benjamin, during forty years. And having removed him, he raised up for them David, to be king; to whom also he testified, saying, "I have found David, the son of Jesse, a man after my own heart," who shall perform all my desires. Of this man's seed, has God, according to promise, brought up for Israel a Saviour—Jesus; John having first preached, the presence of the article, is, in all cases, necessary to indicate definiteness. It might be rendered, less definitely, thus, a man of Benjamin's tribe. In contrast with this indefiniteness, we place the most important and the most emphatic proposition in the Christian Scriptures, found in Matt. 16:16 ὁ Χριστός, ὁ υἱός τοῦ Θεοῦ τοῦ Σωτῆρος. Ad verbum, Thou art the Christ, the son of the God, the Living One. In precision and definiteness, this is not surpassed in any language; nor in any oracular proposition known to me. To εἰς ἡμέραν, com. ver., will, in the plural, it cannot be wills. We must, therefore, substitute desires. In this we are sustained by the editors of the Englishman's Greek Concordance. ἦν ἰησοῦς is here substituted by Gh., Sch., Ln., Tt., and with good reason. He has brought a Savior to Israel. Ad verbum, Of this person's seed, God, etc. Aγω is a favorite with Luke. He uses it forty times in his Gospel and Acts. All other writers in N. T. use it only thirty times. The style of every inspired writer, or penman, in N. T., is as peculiar as his personality. Their faces, we presume, were not better marked than are their respective styles. Προφητεύων Ιωάννου, John having previously announced, etc.; "Before whose appearance John proclaimed a baptism of reformation to all the people of Israel?", Thomp. "John first preached a baptism of repentance to all the people of Israel", Wakefield. "When John had first preached
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<td>preached, before his coming, the baptism of repentance to all the people of Israel.</td>
<td>εἰσάγων αὐτῷ βάπτισμα μετανοιας παντί τῷ λαῷ Ἰσραήλ.</td>
<td>before his entrance on his work, an immersion of reformation to all the people of Israel.</td>
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<td>25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.</td>
<td>ὁ δὲ ἐπάθηρον 'Ιωάννης τῶν ὄρμων, ἐλεγε, Οὗτα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ ὁ ἂλλος ᾦδον, ἐρχεται μετ' ἐμε, οὗ οὐκ εἰμι ἐξος τὸ ὑπόδημα τῶν ποδῶν λυσαί.</td>
<td>26 &quot;Andrew ἀδελφοί, ὑοὶ γενεῶς Ἀβραάμ, καὶ ὑμεῖς ὑμῖν φοβοῦσαντες τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σοφίας ταύτης ἀπέσταλεν. 27 οἱ γὰρ κατακούοντες ἐν Ἰερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν, τούτων ἀγνοοῦσαντες, καὶ τας φονίας τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπηλὼσαν 28 καὶ μηδεμίαν αὐτίναν βανάτου ἐφύρωντες, ὕπτωσαν Πιλάτον ἀναρέθηναι αὐτὸν.</td>
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* Τίοι γενεῶς Ἀβραάμ. Γενεά, in its twenty-one occurrences, com. vers., is represented by kind, nation, kindred, country, stock, offspring, born, generation, countrymen, diversities. "Descendants of Abraham's offspring"—γενεά, rather descendants of the race of Abraham. Wakefield prefers it, and it is more, in our idiom, used to denote the lineage of a family. Stock applies to parent, race to the series of descendants: εἰς is prefixed to αναρέθηνα by Lk. and Tg., and AB. The Textus Recept. Gr., Sch.—was sent out. |

* Ἡ λειτουργία τῶν προφήτων, the utterances of the prophets: εἰκονοσεϊστήν, they fulfilled; τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, which are read, according to the sabbath; that is, each, or every Sabbath-day. Κατὰ, in its five hundred occurrences, in N. T. is represented by a larger suit of connectives than any preposition in the language. |

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

But God raised him from the dead:

And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

And we declare unto you glad tidings, how that the promise which was made unto the fathers,

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

And as concerning that he raised him up from the dead, no more to return to

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1 Σφόλον, staff; tree, wood, stock, constitute its representatives, in the N. T. It may be remarked, that σπόλον, occurring twenty-eight times, and σπώλω, forty-four times, in N. T., are in many cases, understood as the names of ordinances, human and Divine.

2 ἠγγειον εὐαγγελίζω. It is worthy of note that we find, not in any case in all Luke’s writings, τὸ νεκρὸν, used to indicate a class of persons, raised from the dead, just or unjust! Even in Paul to the Corinthians, chap. 15, in saying so of the resurrection, it is six times out of seven ἀναπτομένος—a resurrection of the dead. The philosophy of this may, perhaps, be found in the fact that in Corinth, and some other cities, the doctrine of a resurrection of the dead, or of certain dead persons, was treated by the Greeks with much contempt. It was called the hope of worms.

In 1 Cor. chap. 15, when argued by Paul, he first meets the objection, or rather, the denial of the fact in these words, εἰς αὐτὸν, εὐαγγελίζων εἰς σαρκίν; a resurrection of dead persons there is not. It was not the resurrection of the dead, for a long time after the promulgation of Jesus as the Christ. It was the question of a resurrection of the dead. The main objections to this are met and refuted, 1 Cor. 15 chap.

Some interpret, v. 20, thus “God raised him up among dead persons”, not τὸν νεκρὸν, as a class, but νεκρόν, as a kind, or quantity in the abstract. Hence the omission of the article.

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* Oties, to this, add ρων; by authority of Sch., L., Tr., Gb., who are now his witnesses; wase, said to be the genitive objective, not of possession.

* Καὶ ἐγέρει εὐαγγελίζω. “And we are declaring to you the glad tidings of the promise made to the fathers, how God hath performed”, etc., Wakefield. And lo! we also announce to you that the promise which was made to our fathers, God has fulfilled it to us their children.” Murd. “And we declare the glad tidings of the promise which was made to the fathers; for God has fulfilled it.” Penn. “And we declare unto you glad tidings concerning the promise,” Booth. Eυαγγελίζων has a double accusative only here. Eὐαγγελίζων stands, in the first clause, with the usual effect of that attraction; Hackett, in loco.

And now we announce to you, as joyful tidings, the promise made to the Fathers, which God hath fulfilled to all their children; having raised up for us Jesus; as also in the first Psalm, It has been written, ψαλμον, perf. ind. pass.; first Psalm, ψαλμον, for δικαιο, Gb., L., Tr.

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* It has been alleged, though apparently incorrect now, yet nevertheless true, that what we call the second Psalm was anecdotically the first; or what is now called the first was originally not numbered with the Psalms, but contemplated as an introduction. Both the Syriac and the Septuagint, it is admitted, differ from our notation and enumeration of the Psalms.

* Oties, εὐαγγελίζων εὐαγγελίζων. And that he raised him up from the dead, no more to return to corruption, he says, etc., εὐαγγελίζων, persons are understood. The living and the dead include all mankind, from Adam till the last-born, in human
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<td>now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.</td>
<td>στρέψειν εἰς διαφθοράν, οὖτως εἰρήκεν, &quot;Οτι δόσω ύμιν τὰ ἁσιά ημῶν τὰ πιστά.&quot;</td>
<td>corruption, he said thus, &quot;I will give you the faithful mercies of David.&quot; Wherefore he saith also:</td>
</tr>
<tr>
<td>35 Wherefore he saith also: another psalm, Thou shalt not suffer thine Holy One to see corruption.</td>
<td>διδάσκων τὸν θεόν σου ἔδωκεν διαφθοράν.</td>
<td>Wherefore he saith also, in another psalm, &quot;Thou wilt not give up thy Holy One to see corruption.&quot; For David, indeed, after he had served his own generation by the will of God, fell asleep, and was added to his fathers, and saw corruption:</td>
</tr>
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<td>36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:</td>
<td>διάφθοραν.</td>
<td>For David, indeed, after he had served his own generation by the will of God, fell asleep, and was added to his fathers, and saw corruption. But he whom God raised again, did not see corruption.</td>
</tr>
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<td>37 But he, whom God raised again, saw no corruption.</td>
<td>καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν.</td>
<td>Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins;</td>
</tr>
<tr>
<td>38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins;</td>
<td>διάφθοραν.</td>
<td>And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.</td>
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<tr>
<td>39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.</td>
<td>ημῖν ἀνέδελφον, ὥσπερ καὶ τῶν τούτων ἡμῶν ἁγίων ἁμαρτίων καταγέλλεται:</td>
<td>And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.</td>
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chronology. Μελλόντα, pres. part., μελλὼν, to be about to be. Ἱεροσόλυμα, in its thirty-five occurrences in N. T., is represented by return, turn back, to turn back again; comm. ver., come again, Acts 22: 17. We do not think that any one can ever return to that place, or condition, in which he never was before. Jesus could not return to corruption.

* Διεθνοῦσαν, found in N. T. only in this book of Acts, and only six times in it, and always translated corruption; and of these six times, four are in this chapter, v. 24, 25, 36, 37. In the classics, nor in the Septuagint, does it ever indicate corruption as the effect of putrescence. (See Rob. Lex., διεθνοῦς.)*

* Ἐξηκοσμάω, pres. ind., he has said. ὅπως, thus, (in this wise obsolete). *I will give to you τὰ ἁσιά λαβίδα τα πιστά, the sure mercies of David.*

* Ὅπως is found but seven times in the approved Greek text of N. T. This passage alone, it is translated "sure mercies", "faithful mercies": David's name being connected with διαφθοράν, and τὰ πιστά, gives us the key of interpretation. We find the true, the covenanted, mercies guaranteed to David, 2 Sam. 7: 12, 17. These sure mercies were not his son Solomon's fortunes; nor those of any other king descended from him, antecedent to Jesus of Nazareth, who was finally crowned the Divine and human autocrat of all creatures. We have, then, an immense interest in these covenanted mercies to our elder brother David, even, the beloved, in whom we inherit all things. If Christ's, we are Abraham's seed, and David's seed, and heirs according to these sure, or covenanted mercies. Is. 55: 3, 4; Heb. and Sept. Ὅπως respondet το θεόν, שָׁמֹר וּלְאָדֵד, Drusius, Acts 2: 27. |

* Wherefore, also, in another psalm = παλτοῦν, he says, Thou will not give (δώσῃς) τὸν θεὸν, the Holy one, to see, or suffer corruption. |

* David μὲν, indeed, ἰπτερέτος τῷ τοῦ θεοῦ βωλὴν—καὶ εἶδε διαφθοράν. We have here ἰπτερέτος, whence ἰπτερεῖτο, an officer, minister, and servant. The verb occurs three times in this book of Acts, and the noun four times. ἰπτερέος, thirty times, minister, deacon, servant, are its representatives. ἰπτερέος occurs one hundred and twenty times, and the verb ἰπτερεῖτο twenty-four times. This family indicates all sorts of servants: from the Lord Jesus, down to the meanest servant, or slave, in any age or country. |

* Εὐκοσμηθέν, was laid down to sleep; the sleep of death, Homer, Od. 3: 597; compare Od. 12: 572. In this form it is tantamount to death; "he fell asleep"—he died. |

* Πτεροειδῆ, not gathered, but added to his fathers in the unseen world, indicative of his spirit returning to God, rather than his body returning to dust. |

* He whom God raised, ὅπως, third sing. first aor. ind. act. of ἐνελαμβάνει, ἐστιν, "did not see corruption": Destruction and corruption are not constitutional synonyms, as some versions seem to indicate. Etymology is not an infallible guide. The corrupting force is generally from within, the destructive, from without. |

* Μελλόντα belongs to ἔσχο粉尘 rather than the verb. |

* "Through this one the forgiveness of sins is announced to you." Comp. 10: 36; Luke 24: 47. Hackett.
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<td>40 Beware therefore, lest that come upon you which is spoken of in the prophets;</td>
<td>ὃν μὴ ἐπέλθῃ ἐφ’ ὑμᾶς τὸ εἰρήμενον ἐν τοῖς προφήταις,</td>
<td>Beware, then, lest that come 40 upon you which is written in the prophets;</td>
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<td>41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.</td>
<td>Ἄδειτε, οἱ καταφρονηται, καὶ θαυμάσατε καὶ ἀφανίσητε· ὅτι ἐργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἐργον ὧν μὴ πιστεύσητε, εἰς τὰς εἰκονίζηται ὑμῖν.</td>
<td>For I execute a work in your days, a work which you will not believe, though any one should fully declare it to you.</td>
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<td>42 And when the Jews were gone out of the synagogue, the Gentiles besought them, that these words might be preached to them the next sabbath.</td>
<td>Ἐξίστων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουσαν τὰ ἐκείνα τοῖς σαββατίσμασιν αὐτοῖς τὰ ῥήματα ταῦτα.</td>
<td>And as they were going out, 42 the Gentiles besought them, that these words might be spoken to them the next Sabbath.</td>
</tr>
<tr>
<td>43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.</td>
<td>λειτούργησε δὲ τῆς συναγωγῆς, ἤκουσαν πολλοὶ Ἰουδαίων καὶ τῶν σεβομένων προσηύλωσαν τῷ Παύλῳ καὶ τῷ Βαρναβᾷ· διότι προσλα- λόντες αὐτοῖς, ἔπειθον αὐτούς ἐπιμενεῖν τῇ χάριτι τοῦ Θεοῦ.</td>
<td>Now when the congregation was dispersed, many of the Jews and religious proselytes followed Paul and Barnabas, who, addressing them, persuaded them to persevere in the grace of God.</td>
</tr>
<tr>
<td>44 And the next sabbath-day came almost the whole city together to hear the word of God.</td>
<td>Τῷ δὲ εργῳμένῳ σαββατίσματι ἀκούσαν πᾶν τὸ πόλις συνήχθη ἀκούσαν τὸν λόγον τοῦ Θεοῦ.</td>
<td>And on the next Sabbath, almost the whole city assembled to hear the word of God. But 45 when the Jews saw the multitudes, they were filled with zeal, and spoke against those things which were spoken by Paul, contradicting and reviling.</td>
</tr>
<tr>
<td>45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.</td>
<td>Ἐπὶ δὲ τῶν ἄλλων τῶν Ἰουδαίων, ἐπλησθησαν γῆς, καὶ ἀντέληγεν τοῖς ὑπὸ τοῦ Παύλου λεγομένων, ἀντιλέγοντες καὶ βλασφημοῦντες.</td>
<td>Then Paul and Barnabas 46</td>
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1 Pro verbis, ἰσχύς ἑαυτῶν. Alexandria interprets its expression. Here, οἱ καταφρονηται—καὶ ἐπέλθη τὸ εἰρήμενον εἰς τὰς ἡμέρας τοῦ θεοῦ. The Hebrew original, in our alphabet, is in the following words: Rsv baggyim vešabbiti ve-hitta mehu temahu ki poleh bemecm lo tammim ki yemmar. Com. ver. is not greatly dissimilar. "Behold you among the heathen people, and regard, and be astonished; be astonished, for I am working a work in your days; which, when it shall be told you, you will not credit." See Knebel, in loco.

2 Εξίστων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, καὶ θαυμάσατε καὶ ἀφανίσητε. The ἡ ἃντι τῆς συναγωγῆς τῆς Ἰουδαίων, com. reading. Then, having gone out, of their own accord, they besought, or, entreated. Luke uses this word more than any of the Christian historians, and Paul more than Luke and all other New Test. writers.

3 Αὐτοῖς, part. aor. pass. The synagogue having been dismissed. The word "synagogue", like our word "church", was then indicative of the house, and of the people that met in it for worship, and was used occasionally to indicate both.

4 Προσιδεσμος is found only in this chapter, and in ch. 28: 20 in the Christian Scriptures. It indicates speaking to, or with, one; and that with earnestness.

5 On the next Sab., Gb, Sch., Ln., and Tt. read εἰρήμενον, for the Textus Receptus, εἰρήμενον. The sense is the same, εἰρήμενον πᾶν τὸ πόλις συνήχθη ἀκούσαν; almost the whole city were assembled, or brought together.

6 But the Jews having seen, ἰδοντες, (part. aor.), the crowds, were full of zeal, and they contradicted the things, λεγομένων, spoken by Paul—βλασφημοὺς—ἀντιλέγοντες—καὶ; omitted by Ln., Gb., but highly probable.

7 Indignation, or, zeal, not, envy, as some would have it. Ἀντιλέγοντες is neither superfluous nor Hebraistic, but, like the participle united with its finite verb in the classics, emphasizes ἀντιλέγοντες. Mey., Hackett. I think the term, zeal, is, in its ancient and modern acceptance, its most obvious representative, in his according to knowledge, a virtue, but otherwise a vice. "Envy," Mur., Booth., Wakef. "Jealously." Penn. "Zeal," Wesley, Dodd, Thom.
waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

KING JAMES’ VERSION.

REVISED VERSION.

GREEK TEXT.

became bold, and said; It was necessary that the word of God should first have been spoken to you. But seeing you put it from you, and judge yourselves unworthy of the everlasting life, behold we turn to the Gentiles. For so has the Lord commanded us, saying; I have placed you for a light of nations that you might be for salvation even to the ends of the earth. On hearing this the Gentiles rejoiced, and glorified the word of the Lord, and as many, as were determined for everlasting life, believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their borders. But they shook off the dust of their feet against them, and went into Iconium. And the dis ciples were filled with joy and with the Holy Spirit.

αὐτῶν, ἀλλὰ ἐπείδη δὲ ἐπιθυμοῦταί συμμένων εἰς τὰς γῆς. 

50 ὦ ταῦτα παράκειται τὰς σεβόμενα γυναῖκας 

καὶ ταῖς εὐσεβεῖς καὶ τοῖς πρῶτοι τῆς πόλεως, καὶ ἐποιήσων διαγόμον ἐπὶ τοῖς Παύλου καὶ 

τῶν Βαρνάβας, καὶ ἔξεσαν αὐτούς ἀπὸ τῶν ὄρων αὐτῶν. 51 ὅ 

ἐκ καὶ ἐκκενόμενοι τοῖς κοινοτοῖς 

τῶν ποιῶν αὐτῶν ἐπὶ αὐτοὺς, ἦλθον εἰς Ἰκώνιον. ὅ 

ἐξελήφθη ἕλπιδος καὶ Πνεύματος Ἀγίου.
And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

For a long time, therefore, they continued there, speaking boldly respecting the Lord who attested the word of his grace, granting signs and wonders to be done by their hands.

But the multitude of the city was divided. Some were with the Jews, and the others with the apostles. And

Kata to auto, analogous to, eis to auton, ch. 3:1, together.
Kai kalos ouvus, and they so spake. So Hackett and others. Wakefield supplies Paul and Barnabas, because named at the close of the preceding chapter. This seems to be unnecessary. "And so spake." Spake is obsolete, or nearly so.—Webster.

And it occurred in Iconium, that they, at the same time, went into the synagogue of the Jews, and spake so that a great multitude, both of the Jews, and also of the Hellenists, believed. But the unbelieving Jews stirred up the Gentiles, and disaffected their minds against the brethren. For a long time, therefore, they continued there, speaking boldly respecting the Lord who attested the word of his grace, granting signs and wonders to be done by their hands.

But the multitude of the city was divided. Some were with the Jews, and the others with the apostles. And

Vita, cura animae, fons est et origo. Job 2:6; Ps. 7:2, 3.
Conceiving it to be important to discriminate between the soul and the spirit, the anima and the animus, we have here, as occasionally before, drawn liberally on Leigh's Critica Sacra. London ed. 1850.

Iavon, zoonon, dipteron, Iavon is a favorite term in Luke's style. He employs it twenty-nine times, while all the other N.T. writers use it only twelve times. In his writings it is represented by worthy, large, great, enough for, many, much, long, security, good while, long while, sure. It is, in some of the other N.T. writers, represented by the word meet, avail, and three times in Paul's second Letter to the Corinthians, by the word sufficient. This last representative is broad enough for its whole currency in the Christian Scriptures. Still it appears not exactly apposite in this place. It would be rather an ambiguous epithet to affirm of speaking upon the Lord. They spoke a sufficient time upon the Lord! Sufficient for the theme? or sufficient for the people? Connected with time, as it is here, we may try it in other places. A certain man had demons for a sufficient time; of a sufficient season; of sufficient time Simon had bewitched them with sorceries; Paul talked a sufficient time "till break of day." In such associations it would be more apposite to say for a long time. See Acts 8: 11; 14: 3; 18: 18; 20: 11; 27: 7 &c.

We would have preferred was testifying to the word of his grace, being a continuative testimony, were it not, that it is followed by deoore, a dative of the manner, by granting signs and wonders to be done through their hands.
5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,
6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7 And there they preached the gospel.
8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked.
9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,
10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods

GREEK TEXT.

Éγένετο ὅμηρος τῶν ἐθνῶν τε καὶ Ἰουνᾶων εἰς τοὺς ἄρχοντας αὐτῶν, ὑστεραία καὶ λευκοδολήσας αὐτοῖς, 6 συνιδότας κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Ἀμστραν καὶ Δέρβην, καὶ τὴν περίχορον, 7 καὶ ήσαν ἐναγγελιζόμενοι.
8 Καὶ τις ἀνήρ ἐν Λάυστροις ἀδύνατος τῶν ποίησις ἐκάθενί, χολοῖς ἑκκοιλίας μετρός αὐτού ὑπάρχων, ὅσιοντες περιπετειακήν.
9 ὁ τῶν Ἡκουσίων τοῦ Παύλου λαλόμενος: ὁ ἀπενεχασμένος ἑτερῷ καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,
10 ἔτερον τῇ φοβερῇ Ἀναστάσει ἐπὶ τῶν πόδων τοῦ ὅρθου. Καὶ ἦλετο καὶ περιπέταζε. 11 Οἱ δὲ χόλοι ἰδόντες ὥ τοῦ ἔταφνους ὁ Παύλος, ἐπήραν τὴν φοβερήν αὐτῶν Ἀμστραντοῦ τῆς Ἰωνίατι

REVISED VERSION.

when there was a ‘rush, both by the Gentiles, and also by the Jews with their rulers, to use them spitefully, and to stone them, they, being aware of it, fled down into Lystra and Derbe, cities of Lycaonia, and into the surrounding country. And there they announced the gospel.

And, a certain man in Lystra was sitting, impotent in his feet, a cripple from his birth; who had never walked. The same heard Paul speak; who, looking intently upon him, and perceiving that he had faith to be healed, said with a loud voice, ‘Stand upright on your feet. And he leaped and walked. And when the people saw what Paul had done, they raised their voices, saying in the Lycaonian,
are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter, and Paul, Hermes, because he was the chief speaker. Then the priest of that was before the city, brought oxen and garlands to the gates, and, with the people, wished to offer sacrifices to them. Which

names of the tongues of Persia, Greece, and Rome, so should the language of the people of Ly西亚 be denominated, or distinguished from the tongues of other countries. Its classic root is Λύκος, a wolf.

1 And they called Barnabas, Zeus, and Paul, Hermes. These were the facts; but not so the common version of them. The question thence arises: Why translate these proper names, or adopt a Roman version of them, and in similar cases not translate Abraham, Isaac, Jacob, Melchizedeck, Moses, Samuel, David, Daniel, Peter, &c., &c.

Jupiter and Mercury are merely a substitution of a Roman currency for a Greek currency. We would, in such cases, prefer the retention of the original name, especially when a historical fact is involved.

1 Ο ήγουμενος του λογου. The leader of the discourse, is equivalent to the chief, or leading speaker. It is by some supposed, that, as Paul spoke more than Barnabas, and more officially, the audience were led to think that Barnabas was a Divinity, and Paul his interpreter, or oracle. This view of the subject enhances the courteousness, and the most honorable port and bearing of this most Divinely accomplished ambassador to the Gentile world, towards his fellow-laborer Barnabas, and will everywhere pass at par value.

2 As, in this attitude, is rather continuous than adversative, and is, therefore, by most revisers and translators rendered \( \text{then, or and} \) — Dodd, Wes., Thomps., Wake, Penn, Booth, Wic., Tynt., Cran., &c. There are, however, those who prefer \( \text{but} \), which is sometimes slightly adversative as well as continuous. We think, however, that, in harmony with all the honors conferred, this is named as the consumption, and, though in bad taste, and in worse theology, it is the consumption of the climax of honors conferred on Paul and Barnabas by a polytheistic population.

1 It should be here noted, that \( \text{οτός} \), as connected with \( \text{πόλεως, city} \), is repudiated as a spurious reading by GB., Sch., Lu., &c.

\( \text{Του οτός, after του Διος, stands in opposition with it. Many cities were placed under the protection of some particular deity, and the image of that deity placed at the entrance, to signify that he was the guardian and protector. To} \)

this, Luke everywhere, as accurate as he is circumstantial, refers. Lystra, it appears, was under the guardianship of Jupiter Propulius, which Luke translates: \( \text{Του Διου του οτός προ της πόλεως, the Jupiter that was before the city;} \) which is another term for Jupiter Custos, the guardian. All these deities had their priests, rites, and sacrifices, and each a peculiar service and price for the office that he bore; so that Jupiter Brontes, Jupiter the Thunderer, had a different service from Jupiter Custos, the Guardian. Hence we see with what accuracy Luke wrote: The person, who was to offer their sacrifice, was the priest of Jupiter Custos; under whose guardianship the city of Lystra was; and who, the priest supposed, had visited the city in a human form; and Barnabas (probably, for the reasons already assigned), imagined to be the person. And as Mercury, the god of eloquence, was the general attendant of Jupiter, the people and the priest supposed that Paul, who had a powerful commanding eloquence, was that God also disguised. A beautiful figure of such an impersonation of Jupiter, as is supposed, formerly stood before the gate of Lystra, still remains; and a fine engraving of it may be seen in Gruter’s Inscriptions, Vol. I. p. 20. Adam Clarke in loco.

Concerning these garlands, both Ovid and Virgil sing.

The former says:—

“Rich curling boughs of incense feast the skies,
A hecatomb of voted victims dies,
With gilded horns and garlands on their head,
In all the pomp of death to th’ altar led.”

Dryden’s Virgil.

And Virgil sings:—

“The victim ox, that was for altars press,
Trimm’d with white ribbons and with garlands drest,
Sunk of himself, without the gods’ command,
Preventing the slow sacrificer’s hand.”

Dryden’s Virgil.

To them is a supplement essential to the proper conception of the discourse of Paul and Barnabas, reported in verses 14–18, which every reflecting reader must keep in his mind, as necessary to his apprehension of the point and drift of the address of Paul and Barnabas, and the reading of their own garments.
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<td><strong>14 Which when the apostles,</strong> Barnabas and Paul, heard of; they rent their clothes, and ran in among the people, crying out, <strong>15 And saying, Sirs, why do ye these things? We also are men of like passions with you,</strong> and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:** <strong>16 Who in times past suffered all nations to walk in their own ways.</strong></td>
<td>οἱ ἀπόστολοι Βαρνάβας καὶ Παύλος, διεαρρήκτεντες τὰ ἰμάτια αὐτῶν εἰς τὸν ὄχλον, κραύγασαν ἵνα λέγοντες, Ἀνδρείες, τί ταῦτα ποιεῖτε; καὶ ᾦμεῖς ὁμοοιοῦμεν ἡμῖν ἐντὸς ἅπασαν ἥμας ἀπὸ τούτων τῶν ματαιῶν ἐπιστρέφειν εἰς τὸν Θεόν τοῦ ἑαυτόν, διδοῦντες τοὺς ὄρειν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. <strong>16 Ὁ δὲ τῶν παρακηγορούντων γενεάς ἔλαιον πάντα τὰ ἐνημερωθέντα ταῖσ ὁδοῖς αὐτῶν.</strong></td>
<td><strong>when the Apostles, Barnabas and Paul, heard, they rent their clothes, and leaped forth into the crowd, crying out, and saying, Why do you do these things? We are men of like nature with yourselves, declaring to you glad tidings, that you should turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things that are in them; who, in the ages past, suffered all the nations to go on in their own ways. Nevertheless, he did not leave himself without testimony, in that he did good, and gave you rain from heaven, and fruitful seasons, filling your hearts with food and gladness.</strong></td>
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<tr>
<td><strong>17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.</strong> <strong>18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.</strong></td>
<td><strong>17 καὶ οἱ παρακηγοροῦντες γενεὰς ἔλαιον πάντα τὰ ἐνημερωθέντα ταῖσ ὁδοῖς αὐτῶν.</strong></td>
<td><strong>18 With these sayings they scarcely restrained the people, that they did not offer sacrifice to them. Then Jews came over from Antioch and Iconium; and having persuas-</strong></td>
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* For εἰσερχόμενοι, Gb, Sch., Ln., Tf, substitute εἰσερχό- 
  μεν. They leaped out into the crowd exclaiming and saying: 
  Men! why do you do these things? 
* We are men, εἰς μὲν ἄνθρωπον, διδοῦντες ὑμῖν, of 
  passions similar to yourselves, εἰσερχόμενοι, announcing to 
  you glad tidings, that you should turn away from these 
  vanities to the living God, who has made the heaven, and the 
  earth, and the sea, and all things that are in them. 
* Τὸ παρακαταβάλλειν, was an abbreviated formula representing 
  the whole Universe, in the Aristotelian age. Τὸ παρακατά, 
  and παρακατά, are not always identical in sense; the latter 
  πατὰ has sometimes the position and power of a relative pronoun, which 
  is the case here. Therefore, in this case, we prefer "all things 
  that are in them, to all things in them." 
* Παρακηγοροῦν, from παρακολούθων, pretéritus, found only in 
  this place N. T., indicative of ages long since, or fully passed 
  away. 
* Παρακηγοροῦν, not properly "to walk in their own way," 
  rather to go on in their own course. 
* Καὶ τοις ὑμῖν ἀκούετε, etc. And yet, indeed, he did 
  not leave himself unattested. 

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I's, ecceitio, gives point and pungency to this expression. 
Ἀμερέχοντες, παρακαταβάλλειν, in this book, but in 
this sense it is found in Josephus Antiqu. 14: 7, 2; Plutarch de 
Solent Anim. 23; Thuc. 2: 41. Doing good, &c. Better located 
in English thus: "And yet, indeed, doing good, giving 
(ἡμῖν instead of ἑμῖν, Gb, Sch., Ln.—Tf omits both) to you 
rain from heaven and fruitful seasons, filling your (ἡμῖν not 
ἡμῖν) hearts with food and gladness." 
* The heart receives not food; but, rhetorically, the heart 
  is the receptacle of all comfort; hence the fullest expression 
  of the satisfied desires of every category. 
* Τοπαλέγοντες, saying these things they, with difficulty 
  (μολός from μολος, labor), restrained the multitude from 
  offering sacrifice to them. 
* Then (ὅτι) Jews (ἐπιλέξαντες) came over from Antioch and 
  Iconium, and having persuaded ὑμῖν εὐλογεῖς, the 
  multitudes. Translators are almost equally divided in 
  presenting this in singular and plural, multitude and multitudes. 
  Being plural in all the best texts, we deem it proper to appear in 
  the same number in the version, as in the original.
5 But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.

GREEK TEXT.

ης ἤμε μετ’ αὐτῶν. ἐξενέσθησαν δὲ τινες τῶν ἀπὸ τῆς αἵρεσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, Ὑπὶ δὲ περιτέμνους αὐτῶν, παραγγέλλει τις τηρεῖν τὸν νόμον Μωσέως.

6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. 7 πολλὶς δὲ συνεκιήσεως γενομένης, ἀνάστασις Πέτρος ἔστη πρὸς αὐτοὺς, Ἀνέδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ὁ θεός ἔν ἡμῖν ἐξέλεξεν διὰ τοῦ στόματος μου ἀκούσας τὰ ἐννυ τοῦ λόγου του εὐαγγελίου, καὶ πιπ.

REVISED VERSION.

But some of the sect of 5 the Pharisees, who believed, rose up, saying, that it was necessary to circumcise them, and to command them to keep the law of Moses.

And the Apostles 6 elders came together to consider of this matter. And 7 when there had been much discussion, Peter rose up and said to them; Brethren, you know that at first God made choice among us, that the Gentiles, by my mouth, should hear the word of the

1 ἔκαμαν δὲ τινες απὸ τῆς αἵρεσεως τῶν Φαρισαίων; But there arose some of the sect of the Pharisees; or—

2 But certain persons of the sect of the Pharisees who believed, arose; or, with Hackett. 3 But there arose some of those from the sect of the Pharisees,” 4 Thereupon some of the sect of the Pharisees who believed, rose up, and said,” Thomp. 5 But some of the sect of the Pharisees that believed, rose up and said,” Dodd. 6 And they related how certain believers of the sect of the Pharisees had risen up, and said,” Wakef. 7 But there rose up, said they, certain of the sect of the Pharisees who believed,” Wesley. 8 And some who from the sect or doctrine of the Pharisees, had believed, rose up, and said,” Murd. 9 But some of the sect of the Pharisees who had believed, arose, saying,” Penn. 10 And there arose certain of the heresies of the Pharisees that believed, saying,” Rheims. 11 But said they, certain of the sect of the Pharisees rose up, which dyed beleeve, saying,” Penn. 12 Then rose up certaine of the Sect of the Pharisees which dyed beleeve, saying,” Cranmer. 13 Then arose ther op certayne that were of the sects of the Pharisees and dyd beleeve sayyng,” Tyndale.

* Their central dogma is in the following words: ὅτι δὲ περὶ τῶν αὐτῶν, παραγγέλλει τις τῆρειν τὸν νόμον Μωσέως. It behooved them first to be circumcised, and then to keep the law of Moses. They must be subject to circumcision, and keep the law. Such was the issue—circumcision and the law of Moses.

* ἐν ἡμῖν, is better sustained in this passage than ἐν ἦμαι, preferred by Lk., Tt. Peter modestly uses the plural. It is, indeed, a Hebraism. (Hebrewi enim verbo Χριστὸν ad- dere solent prepossessionem; Nehemiah 9:7. ἐν χεῖρι Παναγίου, cui placuit probatus fuit Abrahamus. Add 1 Chronicles 28:5, 5. The Septuagint renders it thus: εξέλεξεν ἐν ἡμῖν—
KING JAMES' VERSION.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit

GREEK TEXT.

στεῶσαι, ὁ καρδιωγνώστης θεός ἐματρήσας αὐτοὺς, δῶσα αὐτοῖς τῷ Πνεύμα τῷ Ἁγίῳ, καθὼς καὶ ἡμῖν. 9 καὶ οὐδὲν διεκρίνετε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10 νῦν ὅψιν τί πειράζετε τῶν Θεῶν, ἐπιθείναι χίλιοι ἐπὶ τῶν τράχηλων τῶν μαθητῶν, ὅτι οὐτε οἱ πατέρες ἡμῶν οὐτε ἡμεῖς ἠγιάσαμεν βαστάσας; 11 ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὅν τρόπον κάκεινον. 12 Ἐπιγνον δὲ πᾶν τὸ πλῆθος, καὶ ἤκουσαν Βαρνάβα καὶ Πύλων ἐξηγούμενον ὅσα ἐσοφήσαν οἱ Θεοὶ σημεῖα καὶ τέρατα ἐν τοῖς ἑπόνοις δι' αὐτῶν. 13 Μετὰ δὲ τοῦ σημεία αὐτοῖς, ἀπεκρίθη Ἰάκωβος, λέγων, Ἀνδρεὺς ἄδελφοι, ὑπάκουστε μοι. 14 Συμεών ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς

REVISED VERSION.

Gospel, and believe. And God, who knows the hearts, bore them witness, giving them the Holy Spirit, even as to us; and put no difference between us and them, having purified their hearts by the faith. Now, therefore, why do you try God by putting a yoke upon the neck of the disciples, which neither our fathers nor we, were able to bear? But, through the grace of the Lord Jesus, we believe that we shall be saved, even as they.

Then all the multitude were silent, and heard Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying: Brethren, hearken to me. Simeon has declared how God first visited

ἐκ τῶν βασιλεὺς. Ἐξείλεξατο εἰς Σωλὼν τῷ τιθν καθαρίαν (ἀντι) εἰς Θεόν. Vide Vorstius de Hebraismo. N. T., p. 662. See also Küenel in loco.

1 Καὶ ὁ καρδιωγνώστης Θεός—ὅνα αὐτοῖς τῷ Πνεύμα τῷ Ἀγίῳ. Confessing judgment, he pleads his justification on the basis of a Divine oracle, and of a Divine gift to the Gentiles, even to the Pneuma to Agion, in its greatest, largest amplitude. It is not only the Holy Spirit in all the amplitude of his grace, but as more definite and exegetical he adds, καθὼς καὶ ἡμῖν, even as to us, Jews; and still more pleonastically, he adds, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν, having purified their hearts by the faith.

6 Χριστὸς is here omitted by Gs, Sch. and T. Lord Jesus is all sufficient. Αἱ τις χαρίστα, the charity. This word has obtained a very latitudinarian currency in the N. T., com. ver.; being represented by ten words: favor, grace, thank, pleasure, liberality, benefit, joy, thankworthy, gift, acceptable; while from the same root, χαράμα, occurring seventeen times, is uniformly represented by gift; and χαρϊζων by give, frankly forgive, grant, deliver. Were we at liberty to select any one term, to the exclusion of every other, we should give our suffrage for favor. In our present currency, it would be adequate to the scope of the original. We should not place sovereign, or special before it, because all grace is necessarily sovereign, special, and free. It may, in degrees, be great, greater, and greatest; but, uniformly, it is free and sovereign.

8 Σημεία καὶ τέρατα. Not convertible terms; all signs are not wonders, nor are all wonders, signs; neither are all miracles, signs, nor all signs, miracles. Σημείων, in some eighty occurrences in N. T., is some fifty times represented by sign; by miracle more than twenty times, and occasionally by token, tantamount to sign, and sometimes by wonder.

1 Ανδρεὶς ἄδελφοι. Ἀδέλφοι, in some three hundred and fifty occurrences in N. T., is represented by brother, or brethren. Ἄδελφος, is some two hundred and twenty times, represented by man; and, in reference to married men, by husband, some fifty times.

When ἀνδρεῖς ἄδελφοι occur, as they do only in this book of Acts, and in it some twelve times, we represent them together by the word brethren. Peter introduced this formula, and on Pentecost the converts caught it and used it. Stephen used it, but with the addition of the word fathers—"Brethren and Fathers." Because ἄδελφος equally applies to both, and is absorbed alike in both, we prefer, "Brethren and Fathers." So Paul uses them Acts 13: 15; 22: 21; 13: 22, 38; 23: 1, 6; 28: 17.
KING JAMES’ VERSION.

Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all

GREEK TEXT.

επεσκέψατο λαβεῖν εξ ἑθνῶν λαόν ἐπὶ τὸ ὄνομα αὐτοῦ.

15 καὶ τοῦτο συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,

16 Μετὰ ταύτα ἀναστρέψει καὶ ἀνακοδομήσει τὴν σκηνὴν Δαβίδ τὴν πεπτωκυίαν καὶ τὰ κατεσκευασμένα αὐτῆς ἀνακοδομήσει, καὶ ἀνακοδομήσει αὐτῆς ὁποῖος ἐν κεκτητίσωσιν οἱ καταλύτων τῶν ἀνθρώπων τῶν Κύριων, καὶ πάντα τὰ ἑνα, ἐφ’ οὐδὲ ἐπικέκληται τὸ ὄνομά μου ἐπὶ αὐτοὺς. λέγει κύριος ὁ ποιῶν τὰ σελήνα πάντα.

18 Γνωστά ἐστιν

REVISED VERSION.

the Gentiles, to take out of them, a people for his name.

And with this the words of 15 the prophets agree; as it is written, After this I will return, and will rebuild the tabernacle of David which is fallen down, and I will rebuild its ruins, and I will set it up; that “the rest 17 of men may seek after the Lord, even all the nations, upon whom my name is called, says the Lord, who does all these things. Known to

1 ἐσκέψατο λαβεῖν ἑθνῶν λαόν ἐπὶ τὸ ὄνομα αὐτοῦ. To take out of the nations a people for his name. εσκέψατο is redundant. Rejected by Ln, Tt, Gb.

2 Upon his name, is literal version of εσκέψατο λαβεῖν ἑθνῶν λαόν — “To take from among them a people for his name,” Thome. “To take out of them a people for his name,” Wakef. “To elect a people for his name out of the Gentiles,” Murs. “To take out from them a people for his name,” Penn. “To take out of them a people for his name,” Wess., Booth. “To take from among them a people for the honor of his name,” Dodd. So, substantially, are all the versions that we have seen. For the glory of his name, being the God of the Gentiles as well as of the Jews, he commanded his Gospel to be announced to all nations, intending thereby, as a means to an end, to collect out of all the tribes and nationalities of earth one new community.

This amounts to no more than his commission to the Apostles indicates: “Preach the gospel to every creature,” the whole human race. The question here is upon εσκέψατο, which is repudiated by Ln, Tt; and is by Gb. regarded as a probable omission, which, indeed, very little affects the sense—a people for his name is, without εσκέψατο, fairly indicated.

Εσκέψατο, with the dative, is, in the com. ver., translated by, at, unto, in, of. In its more than one thousand two hundred occurrences in the N. T. it is frequently, with the dative, represented by in. In the single book of the Acts, in a hundred and seventy-five occurrences, it is found in construction with the genitive, accusative, and dative, and is, frequently represented, com. ver., by in, on, or upon. Deus inter Gentiles sibi collegit catum, qui erat populus Dei peculiaris sicut olim Judaei,” Kuin. In this view, we fully concur. Vigerus on Grecian idioms, De prepositione, εσκέψατο, p. 612. London ed. 1824.

1 τὸν οὐρανὸν Δαβίδ. Εσκέψατο answers to Hebrew יָשָׁב indicating a tent woven of leaves or reeds, in use among shepherds, Romssemüller, Amos 1:2. But εσκέψατο is put for any sort of house. Here it is an image of the kingdom of David, as in other places an image of mount Zion, on which David’s palace stood. Virtually, it represents the original political state of the nation. See Kuin on this passage.

1 Κατασκευασμένα — κατασκευασμένα, found here, and in Rom. 11:3, perfect part. pass. — ruins. Its root is κατασκευάζω, διώκω, φιάζω, that has fallen to the ground and which is dug up. Ta κατασκευασμάτα, διώκα, is found in the Alexandrian ver., Amos 9:1, 12. “I will restore its ruins.” Wakef. Some recognize here, the Hebraism which converts the first of two verbs into an adv., qualifying the second. “I will again rebuild,” Meyer. De Wette and Winer reject that explanation. Hackett also; and so do we. “I will build again its ruins,” Penn. “Restore its ruins,” Wakef. Too ambiguous, or elliptical. “I will build again the ruins thereof,” Wesley. “That which was in ruins in it,” Murs.

1 Οἱ καταλύται τῶν ἀνθρώπων τοῦ Κυρίου, καὶ πάντα τὰ εἱπτερά, ἐφ’ οὐδὲ εἰσεικονισθήκατο τὸ ὄνομα μου ἐπὶ αὐτούς — “The residue of men.” Καταλύται is found only in this place in the N. T., representing all the world beyond the Jews. This passage represents the whole Gentile world, and intimates their participation in this salvation in common with the Jews. “God is immutable, and hath decreed εἰς αἰώνας, olim, antiquissimis temporibus, regnum condere, in quod non tantum Judaei sed etiam Gentiles, sine legis ritualis observatione recepturum. In other words, he willed that not only the Jews, but also uncircumcised Gentiles, should belong to his peculiar people, Kuinol, in loco.

1 Γνωστά ἐστιν αἰῶνος, textus receptus, (εσκέψατο τὸ θεὸν ποιητή το ἑπτσαίον) — Griesbach’s reading, Kuin. “To God are known all his works from eternity,” Thome. “Known unto
**KING JAMES’ VERSION.**

his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles from everlasting are all his works. Wherefore my judgment is, not to trouble those who from among the Gentiles turn to God; but to write to them, that they abstain from pollutions of the idols, and fornication, and things strangled, and blood. For, from ancient times, Moses has, in every city, those who preach him, being read in the synagogues every sabbath.

Then it pleased the Apostles and elders, with the whole congregation, to send chosen men, from among themselves, to Antioch, with Paul and Barnabas;—Judus surnamed Barsabas, and Silas, leading men among the brethren. And they wrote by these words:—The Apostles, and elders, and brethren, greeting—To the brethren of the Gentiles in

**GREEK TEXT.**

αἰώνιος ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοὺς ἄπο τῶν ἐνῶν ἐπιτρέφοντι ἐπὶ τὸν Θεόν. 20 ἀλλὰ ἐπιστεύεις αὐτοῖς τοῦ ἀπέξεραι ἀπὸ τῶν ἁλογγιαίματων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πυκτοῦ καὶ τοῦ αἰματος. 21 Μωυσῆς γὰρ ἐκ γενεοῦ ἀρχαίον κατὰ πόλιν τοὺς κηρύσσοντας αὐτόν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πάν σάββατον ἀναγνωσκόμενος.

22 Τότε ἐδοξεῖ τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλέξας ἐς αὐτῶν πέμψας εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰουδᾶν ὧν ἐπικαλομένων Βαρσαβαν, καὶ Σίλαν, ἀπὸ τῆς ἡγεμονίας ἐν τοῖς ἀδελφοῖς, 23 γράφωντες διὰ χειρὸς αὐτῶν τάδε, Οἱ ἀποστολοὶ καὶ οἱ πρεσβυτεροὶ καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ

God are all his works from eternity,” Wes. “Who made these things known from the beginning,” Penn. “Known from old are the works of God,” Murd. “Known—from the beginning of the world,” Wakef. “Known, etc., from the beginning of the world,” Dodd. “Εἶτα τῷ Θεῷ παντικα τα εργα αυτου, omitted by Gr., and Tt. To me, of doubtful authority. It is a true oracle, but here unnecessary.


* Ἐνορία, fornication. Various substitutes for this word have been proposed. See Kuinoel. M. L’Enfant explains this of victims offered by prostitutes out of their scandalous hire (Deut. 23:18) which, he says, makes a beautiful sense. Heinsohn, at large, vindicates this interpretation, and shows that Athanasius uses Ἐνορία for Ἐνορία θεοῦ, Doddridge. Kuinoel gives some six columns of dissertations on the acceptations of this word, backed by eminent names. With Rosenmüller, Morus, and other distinguished names, we concur, that this word is not to be taken in any private interpretation, but in its full amplitude, or generic acceptation in sacred literature.

* Moses—has them that (προφυσοῦμενα σετον) are preaching him, not διδασκόντες—teaching him. The words are never confused, nor substituted the one for the other, in the Christian Scriptures. Preaching and teaching Christ are as distinct as making or gaining disciples is from teaching them. The preacher’s work and the teacher’s work are frequently contradistinguished in the Apostolic currency. In the case of the synagogues in opposition to Jesus, they proclaimed the divine mission of Moses, and claimed authority for him against the claims of Jesus the Nazarene. Hence we are informed that “daily in the temple, and from house to house, they ceased not to teach and to preach Jesus, the Christ,” διδασκόντες καὶ ἐναγγελίζοντες θεοῦ τὸν Χριστὸν.

* Ἐνορία passes into the accusative, because the object of the governing verb; ἀποστόλοι serves, at the same time, “as the subject of the infinitive,” Hackett. “For Silas, in the Acts, we have always Sileanus in the Epistles.” Σῖλας, Σιλα; the former his Jewish, the latter his Gentile name.

* Κου οἶδα ὅτι ἀδελφοί is omitted by Lu. (Gb. marks it as a probable omission).
KING JAMES' VERSION.

letters in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul:

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than those necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

GREEK TEXT.

Συνελήφαντες εν Αντιόχειᾳ καὶ Συρίᾳ, καὶ Κιλικίαν ἀποστέλλοντες τοῖς ἐξ ἑαυτῶν, χαίρειν. 24 Επετείμησεν δὲ ἡ συνελήφαντες ἃ ἔποιεν ἐν τοῖς ἀπόστολοι τῶν ἱδρυμάτων τῆς Κυρίου, ἐνέπλησσεν τῇ πρὸς τοὺς ἱδρυμάτων τῆς Κυρίου λογίας, ἀνασκευάζοντες τὰς ψυχὰς τῶν ἀποστόλων, λέγοντες πεπράγησαν καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα. 25 ἔσοβαν ἡμῖν γενομένων ὑματικῶν ἐκλεξαμένων ἀνδρῶν περὶ πρὸς ὑμᾶς, αὐτῶν τῶν ἀγαπητῶν ἡμῶν Βαρναβᾶ καὶ Παύλου, 26 ἀνθρώπους παραδοτόκους τᾶς ψυχᾶς αὐτῶν ἐπὶ τὸ ὑστερόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27 ἀποτάλαμον ἦν Ιωάννου καὶ Σίλαν, καὶ αὐτῶν διὰ λόγου ἀπαγόρευσαν τὰ αὐτὰ. 28 ἔσοβαν ἐπὶ τῷ Ἀγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεμεν ἡμῖν ὑματικῶν πλῆθος, πλὴν τῶν ἐπάνωκερ τούτων, 29 ἀπέκεκρισαν εἰδολοθυσίων καὶ ἱμάτων καὶ πικτῶν καὶ πορνείων ἐκ ὑμῶν διαπροέρχεται ἐναυτῶν, εὗ πράξετε. ἔρρωσθε. 30 Οἱ μὲν ἦν ἀπολυθήνῃ ζηλοὶ εἰς Ἀντιόχειαν καὶ ψυχαγόντες τὸ πλῆθος, ἐπέδωκαν τῇ ἐπιστολῇ. 31 ἀναγνώστηκαν δὲ, ἐκάρυσαν ἐπὶ τῇ παρακλήσει. 32 Ἰωάννου δὲ καὶ Σίλας, καὶ αὐτῶν προφήτητα ὑπῆρεν, διὰ λόγου παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπέστησαν. 33 Ποιησάντες δὲ κρίνον, ἀπελεύσαντες μετ’ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀπόστολους. 34 ἔσωσεν,

REVISED VERSION.

that some persons who went out from us, have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law; to whom we gave no such commandment; it seemed good to us, being assembled with one accord, to send chosen men to you, with our beloved Barnabas and Paul; men who have hazard their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who also themselves will tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay on you no greater burden than these necessary things: To abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if you keep yourselves, you will do well. Farewell. So then, having been dismissed, they came into Antioch: and when they had assembled the multitude, they delivered the epistle; and having read it, they rejoiced over the consolation. And Judas and Silas, being also themselves prophets, exhorted the brethren with many words, and established them. And after they had made some stay, they were dismissed, with peace from the brethren to the apostles. But it

\[1\] Λέγοντες περιπετευθήσαντες καὶ προέρχονται τοὺς ἱδρυμάτων εἴπετε ἃ γεγονεῖν, ἡμῖν. The phrase "καὶ προέρχονται τοὺς ἱδρυμάτων" is omitted by Lm, Tm, and by Gb, is regarded as a probable omission.

\[2\] Εὐκλείησαν Εὐκλείησαν, Lm would substitute ἐκλείησαν, which Gb. marks as a reading not quite so strongly supported.

\[3\] Προέρχονται, Lm would substitute μετρεῖνται, which Griesb. thinks probable.

\[4\] ἔσωσεν, with peace. Judas and Silas now return to Jerusalem. Silas next appears with Paul at Antioch.

\[5\] For ἀποστόλοι Gb, Lm, Tm substitute ἀποστολὰς αὐτῶν, with much authority.

\[6\] This verse is repudiated by Gb, Lm, Tm, and others Verba hyjus versus in multit Codd. desunt. In others, it
KING JAMES' VERSION.

34 Notwithstanding, it pleased Silas to abide there still.
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.
37 And Barnabas determined to take with him John, whose surname was Mark.
38 But Paul thought not good to take him with them, who departed from them from Paphlagonia, and went not with them to the work.
39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.
40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
41 And he went through Syria and Cilicia, confirming the churches.

GREEK TEXT.

\[ \text{δὲ τῷ Σίλα ἐπιμείναι αὐτῷ.} \]
35 Ἐπιστρέφον \[ \text{δὲ καὶ Βαρνάβας διετριβοῦν εἰς Ἀντιοχεία, διδάσκοντες καὶ ἐναγγελιζόμενοι, μετὰ καὶ ἕτερον πολλάν, τὸν λόγον τοῦ Κυρίου.} \]
36 \[ \text{ΜΕΤΑ δὲ τινὸς ἡμέρας ἐτέκε Παύλου πρὸς Βαρνάβα, Ἐπιστρέφον \[ \text{ἐκ Λατρείας καὶ ἔφηεὶς μετὰ τῶν ἀδελφῶν ἡμῶν κατὰ πάσαν πόλιν, εἰς αἰς κατηγορέ- μεν τοῦ λόγου τοῦ Κυρίου, πῶς ἔχουσι.} \]
37 \[ \text{Βαρνάβας δὲ ἐξου- λείσατο συμπαραλαβεῖν τὸν Ιω- ἀννυίν τὸν καλούμενον Μάρκον.} \]
38 \[ \text{Παύλος δὲ ὡς οὖν, τὸν ἀπο- στάντα ἀπ' αὐτῶν ἀπὸ Παμφυ- λίας, καὶ μὴ συνελθόντα αὐτοῖς \[ \text{ἐκ τοῦ ἐργοῦ, μὴ συμπαραλαβεῖν τοῦτον.} \]
39 \[ \text{ἐγένετο οὖν παράξε- νος, ὅστε ἀποχαιρεθῆναι αὐ- τοῦ ἀπ' ἄλληλον, τὸν Βαρ- νάβαν παραλαβόντα τὸν Μάρκον εκπελεύσας εἰς Κύπρον.} \]
40 \[ \text{Παύ- λος δὲ ἐσυπερεύμενος Σίλαν ἔ- ἴηθες παραδοθεῖν τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἄδελφων.} \]
41 \[ \text{ἐκε- ρετε δὲ τὴν Σύριαν καὶ Κιλικίαν, ἐπιτηρήσας τὰς ἐκκλησίας.} \]

REVISED VERSION.

pleased Silas to remain there still. Paul and Barnabas, also, continued in Antioch, teaching and preaching the word of the Lord, with many others also.
And some days after, Paul said to Barnabas, Let us visit the brethren in every city, in which we have preached the word of the Lord, to see how they do. And Barnabas determined to take John with them, whose surname was Mark. But Paul thought it not proper to take him with them, who departed from them in Paphlagonia, and did not go with them into the work. And there arose a contention so that they separated one from the other; and Barnabas took Mark, and sailed into Cyprus. But Paul chose Silas, and departed, being commended by the brethren to the favor of God. And he went through Syria and Cilicia, establishing the congregations.

reads μοιον ὑπὸ Ιωάννησας εὐαγγελιζόμενα. The Syriac, Arab., Polyglott, Copt., Slavonic, Chrysostom, Theophylact, omit it.

* Ημιον is rejected by Gb., Sch., Lm., and Tt. It appears, indeed, redundant.
* Εὐαγγελισάτο, determined: not as in some editions, εὐαγ- γελισμένον, wished, Hack.
* ΗΣΙΟΥ, thought it not just, worthy of him, or, thought it not right. Of seven occurrences of this verb in N. T., and of forty of the adjective, αἴσοι, it is, with some five or six exceptions, rendered worthy.
* Εγένετο παράξενος, literally, a paroxysm of feeling arose between them, or a contention indicative of Paul's intense interest in his mission. But neither yielded; and so they parted. This controversy occurred in the first year of the second half of the first century.
Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek:

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained for the apostles and elders

don curate in the original tongues, and, of course, not in the original Christian Scriptures.

In North Britain they have a kyrke, made of the first syllable of kyrkos, and once, contracted into kuriak, now written kirk in Scotland, and church in England. But these, originally of stone or brick, cannot represent a Christian community.

The ecclesia family occurs in N. T. some one hundred and fifteen times, three times translated, com. ver., assembly, and one hundred and twelve times church. This has been, and yet is, a very unfortnable fact. Brick and stone may be called out, but can never be called out, as the word ecclesia intimates. The called out are thinking, willing, moving, acting agents, such as men and women; and such only can constitute the living temple—the living, acting, moving, body of Christ—the real house of God on this earth—the positive living "pillar and support of the truth," to be seen, known, and read by all men.

We have been obliged to continue this word church, and with it a perpetual conflict. According to the Constitution of the Bible Union, I presume we are bound to translate where it can be done, and not to transfer Hebr. Greek, or even Roman terms, susceptible of translation, unless, indeed, such terms are almost universally, and, without litigation, admitted.

We, therefore, expect to see this word church repudiated, and the word congregation, or assembly, substituted for it. We are aware of the difficulty of effecting such a change. Time, however, can and will accomplish it.

We find the word ecclesia used three times in the 19th chapter of this same book, to represent what we now call a mob, a tumultuous assembly of the people. Out of one hundred and fifteen occurrences in the Christian Scripture it is, with the exception of these three cases, uniformly rendered church; in these three exceptions, assembly.

Συναγωγή is found fifty-seven times in N. T., and with two exceptions it is transferred synagogue, because, like our word church, it fifty-five times represents stone and lime buildings. It is twice applied to the people—once in this book, ch. 13:43, "congregation"; and once, James 2:2, "assembly." It is expedient, indeed, important, to state that the verb συνάγεσθαι, which occurs in N. T. some sixty-three times, is fifty times represented by "gather," "gather together"; by assembly, took in, bestow fruits, or "slow away fruits," or "rest."—In all, thirteen times.

Ἄγριαι καὶ Ἀντριάν. In ch. 14:16, Ἀντριάν καὶ Ἀράβαι, because the journey now is from East to West, formerly from West to East. Τίνως is here omitted by Gb., Sch., Lr., and T. There is, indeed, no need for it.

Ὅς εὑρετήσατο, well attested, by brethren in Lystra. Timothy was not circumcised, because his father was a Gentile. Nor was it allowed a mother to circumcise a son, his father not concurring in the act. So teach the writers of the Talmud, as quoted by Kuhn, vol. 3, p. 243.

The διάματα τα περιμένα ὑπὸ τῶν ἀποστόλων. Διάματα occurs three times in Luke's writings, and only twice in Paul's. In Luke's writings, N. T. always represented by decrees; in Paul's, by ordinances. This is its whole currency in N. T.

The κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν Ἰερουσαλήμ. The elders here are those of the church of
and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore looking from Troas, we came with a straight

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<td>and elders which were at Jerusalem.</td>
<td>τῶν ἐν Ἰερουσαλήμ.</td>
<td>who were in Jerusalem. And so were the congregations established in the faith, and daily increased in number.</td>
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<tr>
<td>5 And so were the churches established in the faith, and increased in number daily.</td>
<td>αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπηρεάσθησαν τὸ ἀριθμὸν καθ' ἡμέραν.</td>
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<td>6 Τελευτάτες δὲ τῆς Φρυγίας καὶ τῆς Γαλατίας καὶ τοῦτον Πνεύματος λαλήσας τὸν λόγον ἐν τῇ Ασίᾳ, ἠλθόντες κατὰ τὴν Μυσίαν ἐπιείραξαν κατὰ τὴν Βυθυνίαν προείσθαι: καὶ οὐκ ἔισχυσεν αὐτῶν τὸ πνεῦμα.</td>
<td>8 παρελθόντες δὲ τὴν Μυσίαν, κατεβαίνοντες εἰς Τροάδαν.</td>
<td>after they came to Mysia, they attempted to go into Bithynia; but the Spirit suffered them not. So passing along Mysia, they came to Troas. And a vision appeared to Paul in the night. There stood a man, a Macedonian, who besought him, saying, come over into Macedonia, and help us. And after he had seen the vision, we immediately &quot;endeavored to go forth into Macedonia, being assured that the Lord had called us to preach the gospel to them. Therefore, looking from Troas, we came by a straight</td>
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<td>11 Ἀνάχθησαν οὖν ἀπὸ τῆς Τροάδος, εὐθυδρομησαμεν</td>
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1 Korevōntes ὑπὸ τοῦ Λυσίου Πνεύματος. Prohibiti sunt a Spiritu Sancto ne in Asia doctrinam evangelii traherent. “By Asia here we must understand Ionia, as in ch. 2:9,” Kuinnc. The prohibition to proceed into Bithynia, was only the directing of Paul's course into Europe.

2 To Πνεύμα Λυσίου, “the Spirit which he sends,” Hackett. This appears somewhat anomalous. There is no parallel passage in the Christian Scriptures. So, however, read the Vatican, Eph., Beza, and Alex. MSS. See Wetstein and Birch. “Nomen Jesus in omnibus nosis bibliis deletum invenitur per Nestorianos falsarios, ut claret ex bibliis tum Latinis tum Graecis ante schisma et scriptis et translatis.” John Faber (Malleus Harericorum), ap. West. not. Penn, p. 311.

1 Ὀραμα διὰ τῆς νύκτος ὁ πρὸ τοῦ Παύλου. Ὀραμα is, with one exception, confined to the Acts of Apostles, being eleven times in this single book, and only once out of it, in the Christian Scriptures. Acts 7:31, it is rendered, com. ver., sight, in all other cases, vision. “Orama once occurs in this book Acts 2:17, also rendered vision. Visions are the boldest relief dreams. The eyes of the understanding are, indeed, illuminated, and the object stands out in alto relief.

2 Ἐξεύθεμα. Being in the first person plural, Luke for the first time informs us, that he was one of the company that first carried the gospel into Europe. Paul alone saw the vision; the Macedonian entreating them, saying, “Cross over into Macedonia, and help us;” but they were all invited to enter into Europe.

3 Ἐκδιδότατος, we ran in a straight course, nautically, before the wind. Neapolis, here named, was a city of Thrace, having a harbor on the Strymonic Gulf.
KING JAMES' VERSION.
course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have...
judged me to be faithful to the
Lord, come into my house, and
abide there: And she constrained
us.

16 And it came to pass as we
went to prayer, a certain damsel
possessed with a spirit of divina-
tion, met us, which brought her
masters much gain by sooth-
saying;

17 The same followed Paul
and us, and cried, saying, These
men are the servants of the most
high God, which shew unto us
the way of salvation.

18 And this did she many
days. But Paul being grieved,
turned and said to the spirit, I
command thee in the name of Jesus Christ to come out of her.
And he came out the same hour.

19 And when her masters
saw that the hope of their gains
was gone, they caught Paul and
Silas, and drew them into the
market-place unto the rulers,
And brought them to the

me to be faithful to the Lord,
come into my house, and there
remain. And she constrained
us.

And as we went to prayer, 16
a certain *maid, having a
spirit of divination, met
us, who brought her masters
much gain by soothsaying.
The same followed Paul and 17
us, and cried, saying, These
men are the servants of the
most high God, who show to
us the way of salvation. And 18
this she did many days; but
Paul, outraged, turned and
spoke to the spirit, I com-
mand you in the name of Je-
sus Christ to come out of her.
And he came out the same
hour. And when the masters
19 saw that the hope of their gain
was gone, they caught Paul
and Silas, and drew them into
the market-place, before the
*magistrates. And brought 20

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* Kai paraemiasetai ema, atique adae nos odigit, nempa pre-
cibus. A similar use of paraemiasas is found Luke 14:23,
compel them to come in*. Socrates, when urging his disci-
ple to enter upon the arduous path of virtue, uses a similar
phrase, eis die epi tien thetiv eisin biazoxtai. Priorne and

* Paidon, twa, represented by damsel, maid, maiden, and
five times in Paul to the Galatians, bond maid, bond woman.
Paideia Paidonos, a Pythonic spirit; daimonon panton, a
fortune-telling spirit. This name is given to those persons
who were believed to be able, by some Divine inspiration, to
foretell future events. Plutarch on the eclipse of the oracles,
p. 414, says, tov eugekatomotov, Eunomia palai, tov Pe-
trhnaia prosoagorophenomen. They were formerly called Euro-
clean Ventriloquists (from Eurycle, the inventor of this form
of divination), but now they are called Pythians.

* Aitai katakholiontasa tow Paidor, ev ti, folowed after
Luke 23:35, and here followed Paul, is his whole currency
in N. T. Its root is kolos, gluten, glue, hence kolpos glutino,

I adhere like glue, pros. pass. kolpasia, agglutino, adhaire,
adhare with persevering assiduity. Thus was Paul and his
follow-labors haunted with this hypocritical demon, the
most odious one reported in the Christian Scriptures.

* But Paul, outraged with this demon, said, Paegegello
sou ev tian nothetan Ithson Cristovn, ezeidhain ev ti atw.
And in an instant the command was obeyed. In the name of Jesus
Christ come out of her. Here, we find Jesus, and Christ, both
anarchous, not the Jesus, the Christ. This would have been,
at this time and place, wholly redundant.

* These greedy dogs, seeing their demon gains forever
fled, enraged, laid violent hands on Paul and Silas, and
carried them before tov noron, the magistrates. These
senators or magistrates of free towns were free of the city of
Rome, and were eligible to all citizen privileges there. Paul
and Silas were brought before the pretors, or city judges—
magistrates, or mayors, as then understood—; one was chief
or president. Ciceron, speaking (Agric. II, 34) of the duum-
viri, or quaetuviniri, says, *Cum in ceteris coloniis duumvir

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<td>magistrates, saying, These men, being Jews, do exceedingly trouble our city,</td>
<td>ἀγαγόντες αὐτοὺς τοῖς στρατηγοῖς, ἔλον, Οὗτοι οἱ ἀνθρωποὶ ἐκταξάσασιν ἡμᾶς τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες</td>
<td>them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, or to observe, being Romans.</td>
</tr>
<tr>
<td>21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.</td>
<td>21 καὶ καταγγέλλουσιν ἐδὲ ἄους ἐξαιτίας ἡμῶν παραδίκευσαι οὐδὲ ποιεῖν, Ἡρωϊδος οὖν.</td>
<td>And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.</td>
</tr>
<tr>
<td>22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.</td>
<td>22 Καὶ συνέπιστή ὁ ὄχλος καὶ αὐτῶν καὶ οἱ στρατηγοὶ περιμένηντες αὐτῶν τὰ ἱματία, ἐκέλευον ραβδίζεαι.</td>
<td>And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; and when they had laid many stripes on them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.</td>
</tr>
<tr>
<td>23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.</td>
<td>23 πολλὰς τε ἐπιδώσεις αὐτῶν πληγὰς, ἐξαλων εἰς φυλακήν, παραγγέλλοντες τῷ δεσμοῦ φυλακῆς, ἀσφαλῶς τηρεῖν αὐτούς.</td>
<td>And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas 'prayed and sung praises unto God: and the prisoners heard them; and</td>
</tr>
<tr>
<td>24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.</td>
<td>24 οἱ παραγγέλλαν τοιούτων εἰρήνη, ἐξαλων αὐτοὺς εἰς τὴν ἑσώτεραν φυλακῆν, καὶ τοῦ πόθας αὐτῶν ἐσμαλδιστείν εἰς τὸ ἔξολον.</td>
<td>as the sequel, indeed, develops and consummates this characteristical.</td>
</tr>
<tr>
<td>25 And at midnight Paul and Silas prayed, and sung praises unto God: and the prisoners heard them.</td>
<td>25 Καὶ τῷ νυκτὸς προσευχόμενοι ἥμον τῶν θεῶν ἐπηρεύμυντο δὲ αὐτῶν ὁ δεσμός.</td>
<td>They appear to have been a very conscientious and abiding character. The sequel, indeed, develops and consummates this characteristical.</td>
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appellentur, hi so pretores appellari volebant." This explains why the Roman pretores held the rank of the Grecian στρατηγοὶ, the title assumed by the Philippian magistrates. It is the only case in which Luke gives this name to the rulers of a city.

* Εὐαγγελον. This word is found in the Christian Scriptures only in this passage. The γενακις, or τραγος, its root, is found seventeen times, and is always represented by the word trouble. Jerusalem and its petty princes were awfully troubled when Jesus was born, as supposed, in their political sense, the predicted king of the Jews.

* "And teach customs", εἰς. Every form of Paganism, or Polytheism, was tolerated in Rome. The gospel and its institutions alone were interdicted. It was a privilege claimed by every Roman to worship whatever god, or goddess, he pleased. Foreigners, indeed, were occasionally inhibited from introducing foreign divinities. Romans, it is said, were positively inhibited circumcision.

* οἱ στρατηγοὶ, the magistrates, περιμένηντες αὐτῶν τα ἱματα, having torn off their garments those of Paul and Silas—commanded to beat them. "The imperfect tense," as well observed by Prof. Hackett, and others, "in narration stands instead of the aorist, when the writer would represent the act as passing under his own eye." This is presumed to be one of the instances to which Paul alludes when he says, "Thrice was I beaten with rods."
ACTS OF THE APOSTLES. CHAP. XVI.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.

27 And the keeper of the prison awakeing out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him, saying, Sirs, we believe. — REVISED VERSION.

Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one’s bands were loosed.

And the keeper of the prison, awaking out of his sleep, and seeing the prison-doors open, drew his sword, and would have killed himself, supposing that the prisoners had fled.

But Paul cried with a loud voice, saying, ‘Do yourself no harm: for we are all here.’

Then he called for lights, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, ‘Sirs, what must I do, in order to be saved?’ And they said, ‘Believe on the Lord Jesus Christ, and you shall be saved, and your family. And they spoke to him the word of the Lord.’

Paul, it is assumed, by most commentators, knew his voice. So Kuinoc remarks on this passage. But Morus, Rosenmüller, Stolzus, and others thus explain it: What must be done by me that the gods may not punish me, because I have so harshly treated men so acceptable to them? Or, to use his own words: ‘Quid facendum me dixi me puniant, quia viros dis ades gratos tam duriter tractavi?’ But Kuinoc, and most of the more learned translators into the living tongues, thus render it: ‘Quid mihi faciendum ut salutem aeternum consequam? Col. v. 31, What must be done by me: or, What shall I do, that I may obtain eternal safety? In practical reason, we read, v. 33, καὶ εἰπαν οὖν έχουμεν τω λόγῳ τω φωτείας, the jailer washed the prisoners’ stripes; after which refreshment, he himself and all his household were immersed in the same hour of the night.’

1 Φωτεία. The noun is plural; whether generic or specific, it should be represented in such a case as plural.

2 The Apostle understood him as inquiring, not for any temporal protection from the civil powers, but from the sins of his life. The answer indicates a generous and ample salvation tendered equally to himself and family. The development of this answer we have in the next verse.
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<td>the word of the Lord, and to all that were in his house.</td>
<td>καὶ πάσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.</td>
<td>and to all who were in his house. And he took them 33 the same hour of the night, and washed their stripes, and was immediately immersed, he and all his family. And 34 when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his house.</td>
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<tr>
<td>33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightforward.</td>
<td>33 και παραλαβὼν αὐτοὺς ἐν ἑκείνη τῇ ὁρᾷ τῆς νυκτὸς ἔλυσεν ἀπὸ τῶν πλῆγμάν, καὶ ἐξημέρωσεν αὐτοὺς καὶ οἱ αὐτοῦ πάντες παρα-χρήμα.</td>
<td>33 ἠμέρας δὲ γενομένης ἀπεστείλαν οἱ στρατηγοὶ τους ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς αὐτούς ἐκείνους.</td>
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<td>34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.</td>
<td>34 ἀναγαγόν τοὺς ἐν τῇ οἰκίᾳ αὐτοῦ, παρεθέβη τροπί- πεύων, καὶ ἐξημέρωσεν αὐτοὺς καὶ οἱ αὐτοῦ πάντες παρα-χρήμα.</td>
<td>34 ἠμέρας δὲ γενομένης ἀπεστείλαν οἱ στρατηγοὶ τους ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς αὐτούς ἐκείνους.</td>
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<tr>
<td>35 And when it was day, the magistrates sent the servants, saying, Let those men go.</td>
<td>35 ἀναγαγόν τοὺς ἐν τῇ οἰκίᾳ αὐτοῦ, παρεθέβη τροπί- πεύων, καὶ ἐξημέρωσεν αὐτοὺς καὶ οἱ αὐτοῦ πάντες παρα-χρήμα.</td>
<td>35 ἠμέρας δὲ γενομένης ἀπεστείλαν οἱ στρατηγοὶ τους ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς αὐτούς ἐκείνους.</td>
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<td>36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now, therefore, depart, and go in peace.</td>
<td>36 ἀναγαγόν τοὺς ἐν τῇ οἰκίᾳ αὐτοῦ, παρεθέβη τροπί- πεύων, καὶ ἐξημέρωσεν αὐτοὺς καὶ οἱ αὐτοῦ πάντες παρα-χρήμα.</td>
<td>36 ἀναγαγόν τοὺς ἐν τῇ οἰκίᾳ αὐτοῦ, παρεθέβη τροπί- πεύων, καὶ ἐξημέρωσεν αὐτοὺς καὶ οἱ αὐτοῦ πάντες παρα-χρήμα.</td>
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<td>37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out.</td>
<td>37 ὅ τε Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς ἐν- μοσίᾳ, ἀκατάκριτοι, ἀνθρώπῳ ῥωμαίοις ἒπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λαθραὶ ἡμᾶς ἱκάλαλον; οὐ γὰρ ἄλλα ἐλ-θούσαι αὐτοῖς ἡμᾶς ἔξαγαγότως.</td>
<td>37 ὃ τέ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς ἐν- μοσίᾳ, ἀκατάκριτοι, ἀνθρώπῳ ῥωμαίοις ἒπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λαθραὶ ἡμᾶς ἱκάλαλον; οὐ γὰρ ἄλλα ἐλ-θούσαι αὐτοῖς ἡμᾶς ἔξαγαγότως.</td>
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1 Αναγαγόν τοὺς εἰς τὴν οἰκίαν αὐτοῦ, παρεθέβη τροπεύων, he brought them up into his house, spread his table, had a joyful feast with all his family (πᾶνον), πεπιστευόντος τῷ θεῷ, himself believing in God with his household.

2 Ῥαβδονίου, lictores, who preceded the chief magistrates in their processions, clearing the way and securing to them the respect of the multitude. They also apprehended and punished criminals. Twenty-four attended a dictator, twelve preceded a consul, and six a master of the horse.

3 Διαμονίλης. In the Christian Scriptures this word occurs only in this chapter, v. 23, 27, 38, translated, v. 23, the jailer, v. 27 and 36, the keeper of the prison.

4 Διαμονίλης, in the Christian Scriptures, is exclusively Luke’s word. It is found twice in his gospel, and eight times in his Acts. In the former it is translated captain, in the latter by both captain and magistrate; from this chapter to the end of the Acts it is represented by magistrate, com. ver. “Properly it is one who leads an army,” but in the course of time it was extended to the magistracy—prefectus, praeclarus, præter—propri quæ exercitum ducat. Beza on Acts 16:20. Græc. scriptoribus στρατηγὸς dicti sunt, que Romæ praetores. Beza, in loco. Syrus, Luke 22:4. Vort. principes exercitus templi. Critica Sacra.
they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Now when they had passed through Amphipolis, and Apollosanica, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead;

4 And some of them believed, and consorted with Paul and Silas,

they heard that they were Romans. And they came and besought them, and led them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they exhorted them, and departed.

Now when Paul and Silas had passed through Amphipolis and Apollosanica, they came to Thessalonica, where there was the synagogue of the Jews.

And Paul, as his custom was, went in to them, and three sabbaths reasoned with them *from the Scriptures,* opening them and setting forth that the Christ must suffer, and rise again from the dead; and that this Jesus, whom I announce to you, is the Christ. And some of them believed and adhered to Paul.

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* Παρεκάλεσαν αὐτούς, καὶ ἔσχαταν προστάτυν. Παρεκάλεσαν αὐτόν, καὶ ἔσχαταν προστάτην. Παρεκάλεσαν αὐτούς, καὶ ἔσχαταν προστάτην. In its more than hundred occurrences in N. T., is represented by beseech and entreat more frequently than by any other word.

* ἔσχαταν εἰς τὴν Λούδιαν is put for εἰς τὴν Λούδιαν ὥσπερ. The preposition εἰς, prefixed to the names of persons, indicates the place in which the person is, and that to such an extent that εἰς τὴν Λούδιαν is placed for εἰς τὴν Λούδιαν ὡσπερ. Kōnius Wesselingius ad Herod., p. 161. For εἰς τὴν Λούδιαν, many books have, πρὸς τὴν Λούδιαν, which reading is preferred by Bengelius, Griesebachius, and Matthæius, and argued at considerable length; for no higher reason, as it seems to me, than a proof of scholarship: for there appears not the slightest difference between them.

* For they, Paul and Silas is substituted by Wakefield, as a supplement, especially due at the beginning of a new chapter, or paragraph.

* Προσκρούοντες τὴν Παλαβίλα, they adhered—sextari alicui—or, to join oneself to another. Philo, de Decal., p. 760, quoted by Kuinæl. So Olshausen, Wahl, Robinson, Hackett, Sectatores Pauli et Sili facere sunt. Προσκρούοντες, adhærere, adiungere se aliqui, to join oneself to any one.
las: and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying, that there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who com-

G R E E K  T E X T.

ρώθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν τε σεβομένων Ἑλλήνων πολύν πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὁδίγησα. 5 ἦλθαν δὲ οἱ ἀπειθεῖσαι Ἰουδαῖοι, καὶ προσκυλήμενοι τῶν ἀγαρίων τινῶν ἀδραμονήθησαν, καὶ ὑποημένων τῷ τούτων ἐπιτέμνοντες τῇ ὧδε Ἰασώνῳ ἔγειρον αὐτούς εὐφημίως εἰς τὸν δήμον. 6 μὴ εὐρύνεστε δὲ αὐτοὺς, ἐσέμνων τῷ Ἰασώνῳ καὶ τινῶν ἀδελφῶν ἐπὶ τοὺς πολιτάρχας, βοώντες, ἃτι οἱ τῇ ὂ κουμείνῃ αναστατώσαντες, ὁμοίως καὶ εὐθανάτωσαν τοὺς συνυπηρετούς τῶν δουμάτων. Καίσαρος δὲ τούς πράττοντος, βασιλεύσαντες, λέγοντες ἔτερον εἶναι, Ἰσναύν. 8 Ἔτερας δὲ τοὺς χαλκοὺς καὶ κώδικας τοιαύτα ἐκτεθέντες οἱ ἄνδρες, παρὰ τοῦ Ἰασώνου καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεσαν τῶν τῇ πόλει καὶ Σίλαν εἰς Βεροίαν οἴνοτιμοι

KING JAMES' VERSION.

and Silas; and of the devout Greeks a great multitude, and of the principal women not a few.

5 But the Jews which did not believe, moved with envy, gathered some vile men of the street idlers, and raised a mob, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people; but not finding them, they dragged Jason and certain brethren before the city rulers, exclamining, These men, who have turned the world upside down, are come hither also; whom Jason has received; and all these act contrary to the decrees of Caesar, saying, That there is another king.—Jesus. And they troubled the people, and the rulers of the city, when they heard those things. And having taken security of Jason and the others, they dismissed them. And the brethren immediately sent away Paul and Silas by night unto Berea, who

REVISED VERSION.

and Silas; and of the devout Greeks a great multitude, and of the principal women not a few.

5 But the Jews who did not believe, moved with envy, gathered some vile men of the street idlers, and raised a mob, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people; but not finding them, they dragged Jason and certain brethren before the city rulers, exclamining, These men, who have turned the world upside down, are come hither also; whom Jason has received; and all these act contrary to the decrees of Caesar, saying, That there is another king.—Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And having taken security of Jason and the others, they dismissed them. And the brethren immediately sent away Paul and Silas by night unto Berea, who

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* ἀπείθουσαν, omitted by Gb, Sch., Ln. It is neverless implied, for certainly they were unbelieving Jews, if Jews at all. We should, indeed, rather regard it due to the nation of Jews, that ἀπείθουσαν should be a genuine reading, as much as any portion of that people acted in this affair, and to specify this class was due to the nation as a whole.

7 Τῶν ἀγαρίων, "those street, or market-house loungers, were wont to crowd about the city gates," Hackett; "disorderly rabble," Wakef.; "mischievous men," Penn; "a mob," Murd., Thomp.; "multitude," Boothr.

8 ἔτερας δὲ τοὺς χαλκοὺς καὶ κώδικας τοιαύτα ἐκτεθέντες οἱ ἄνδρες, παρὰ τοῦ Ἰασώνου καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεσαν τῶν τῇ πόλει καὶ Σίλαν εἰς Βεροίαν οἴνοτιμος

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b ἀνάγκασαν. 
Dognata is a mere transference of this word, and indicates its true import, then and now, a settled opinion: but when uttered by civil or ecclesiastical lords, it becomes magisterial, authoritative. Hence, in v. 7, it becomes the decree of Caesar, that is, an opinion demanding acquiescence, under a penalty. Hence, v. 8, ἀνάγκασας, the statement alarmed them. Their character, interest, and honor were all imperilled. Hence, v. 9, ἀνάγκασας ἐκλοαίναν, having taken security, or enough to satisfy, "that the peace should not be violated, and that the alleged authors of the disturbance should leave the city." Neander. But some restrict the stipulation to the first point (Meyer); others to the last. Kuinoel. Τῶν λοιπῶν, the others who, with Jason, had been brought before the tribunal. See v. 6. Hack.

a ἀνάγκασας ἐκλοαίναν, we call "bail," or "security." Τῶν λοιπῶν, "These others had been brought before the tribunal with Jason." Hackett.

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a ἀνάγκασας ἐκλοαίναν, we call "bail," or "security." Τῶν λοιπῶν, "These others had been brought before the tribunal with Jason." Hackett.
KING JAMES' VERSION.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

GREEK TEXT.

παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπέστειλαν. 11 οὗτοι δὲ ἦσαν εὐεργεστεροὶ τῶν ἐν Θεσσαλονίκης, οἵτινες ἐπισκέπτοντο τὸν λόγον μετὰ πάσης προσευχῆς, τὸ καθ ἡμέραν ἁγιομαντίνως τὰς γραφάς, εἰ ἔχοι ταῦτα ὑπό οὗτος. 12 πολλοὶ μὲν οὖν εὗ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνιδῶν γυναικῶν τῶν εὐσκημόνων καὶ ἀνδρῶν οὐκ ἄλλῳ.

REVISED VERSION.

coming thither went into the synagogue of the Jews. Now 11 these were more noble-minded than those of Thessalonica, in that they received the word with all readiness of mind, 12 searching the Scriptures daily to see if these things were so. Therefore many of 13 them believed; also of honorable women, who were Greeks, and men, not a few. But 13 when the Jews of Thessalonica knew that the word of God was preached by Paul in Berea, they came thither also, and stirred up the rabble. And then the brethren, imme- diately sent away Paul even to the sea. But Silas and Timothy abode there still.

prehended. Eis Bērēa, Berea, now known as Verria, a day's journey south-west of Thessalonica.

1 Εὐεργεστεροί, “more noble,” Boothr, Dodd; “more generous,” Thomp.; “more liberal,” Murd.; “more ingenuous,” Penn, Wes. More noble minded, not in the factitious nobility of earth, but in the generous symphonies of piety and humanity with the Divine will.

1 Προσευχή, readiness of mind. Readiness to will, 2 Cor. 8:11; a willing mind, 8:12; ready mind, 8:19; forwardness of mind, 9:2. Such is the N. T. currency. Amenably, promptness of mind. Critica Sacra, "voluntarily," Vulgate, "ex toto corde." "From the whole heart," Luther.

2 Αὐστηροτάτοις. Aυστηρορ is found five times in this book, represented by examine and search, once in Luke's gospel. In Paul's epistles it is used ten times, and is represented by discern, examine, asking a question, and judge six times. It indicates in its composition strict discriminating inquiry, examination. Αὐτοποιοί, κρίμα, κρίσις, προκαταλαβάνοντο, διεκδίκησαν are its family, and crime too; which it alone decides, is by affinity amongst its legalized descendants, because by it detected and exposed.

4 Συνεκοπέω, to which is added by Lm., καὶ τρυσσόμεθα. With two exceptions, συνεκοπέω is represented by shake, comp. ver. The exceptions are move, and stir. It is a favorite with Luke. Of its fifteen occurrences in N. Test. he uses it eight times. "They shook the people" is quite as opposite as, "they stirred up the people," their minds of course. But that excitement was their object, and excitement against Paul, its specific object, is not unlikely, may, indeed, most probable; it is thought expedient to express that conception of the movement. Still if it were so, to decide the matter by a special translation is of doubtful propriety. While a license in this case may be allowed, there are not a few cases in which it would be intolerable.

1 Τῷ εἰς τὴν Ἐκκλησίαν. Not a few interpreters—such as Beza, Grotius, Erasmus, Schmidius, Hezelius, Eckermann, and others—think that Paul was carried to the sea-coast, as if from that region, on board of ship, he would sail to Athens; while, in fact, by a journey on foot, he would hasten on through Macedonia and Thessaly to Athens. We quote from Kuinoel the following exposition of it, "Alii putant, Paulum deductum esse ad oram maris, ut illum Judæi persecutione desererent, quasi navis conscensas ex illo regione navigasset, now autem cum reipsa, terrestris iùnere, per Macedoniam et Thessaliam Athenas contendisset. Itaque οὖ, εἰς τὴν Ἐκκλησίαν vertunt: quasi, velut ad mare." Vol. 3. p. 261. Acts 17:14.

1 Εἰς τέτεις, in this place, denotes usque ad mare, even to the sea. The Syriac, Arabic, and Ethiopic interpreters so understand this word. The particle τέτεις, when accompanied by the preposition εἰς, is equal to οἷος, equivalent to the Roman usque ad, vel recte ad. Kuinoel, in loco.
15 And they that conducted Paul brought him unto Athens; and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputing he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus.

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15 καθιστώντες τὸν Παύλου, ἡγαγὼν αὐτὸν ἑως Ἀθηνῶν καὶ λαβόντες ἐμπλήξαντο πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθοσιν πρὸς αὐτόν, ἐξέσαν.

16 Ἐν δὲ ταῖς Ἀθηναίαις ἐκδημοτευόμενοι αὐτοῦ τὸν Παύλου, παροικίζοντο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατειδολοῦν οὕσαν τὴν πόλιν. 17 διελέγοτο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατηματικούς. 18 τινὲς δὲ τῶν Ἑπικουρείων καὶ τῶν Στοικῶν φιλοσόφων συνεβάλλον αὐτῷ καὶ τινὲς ἔλεγον, Τί ἀνθρείπτην ὁ σπερματογόνος οὐτός λέγειν; Οἴ δὲ ἔδωκαν δαίμονι τῷ καταγγέλτῃ ἑαυτὸν ἢ ποιήσει τῶν Ἰδιον οὐδὲ τὴν ἀνάστασιν αὐτοῦ εὐφηγελίζετο. 19 ἐπιλαμβάνομεν τε αὐτοὶ ἐπὶ τῶν Ἀρεοπότοις ἐγγαγόν.

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1. "Παροικίζοντο τὸ πνεῦμα." Παροικίζοντο, found here and once 1 Cor. 13:5, his spirit was provoked (as the word is rendered conv. ver., 1 Cor. 13:5), excited, stirred up, ev aner, in him. It was, however, suppressed. He addressed them very courteously.

2. "Κατειδολοῦν." One of the many ἕτος λέγεαν of this book of Acts. "Wholly addicted," or "wholly given," is pleonastic, but no more than called for. Petronius, a contemporary of Paul, in his 17th Satire, makes Marcellus say of Athens, "You can more easily find a god than a man in Athens."

3. Paul found a synagogue in Athens, and a way into the Agora, or Forum. There was no called auditory. He spoke πρὸς τοὺς παρατηματικούς, to those who happened to be there. Cicero, de oratore, 1.4: calls the Athenians the inventors of all learning. His words are, "Athenae omnium doctrinarum inventores." And in his oration for Flaccus, c.26, he says: "humanity, religion, learning, institutions and laws, whose monuments are known and diffused throughout the world, all originated in Athens."

There were many Forums in Athens. Of these two were most celebrated, called Velus et Numus, the old and the new.

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15 And they who conducted Paul brought him to Athens; and having received a commandment to Silas and Timothy to come to him, as soon as possible, they departed.

Now while Paul was waiting for them at Athens, his spirit was provoked in him, when he saw the city wholly devoted to idols. Therefore he disputed in the synagogue, with the Jews, and with the devout persons, and in the market, daily, with those who met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him; and some said, what would this chatterer say? and others, he seems to be a publisher of foreign gods, because he announced to them Jesus and the Resurrection. Now they took him and brought him to the Areopagus, saying, Can...
KING JAMES' VERSION.
saying, May we know what this new doctrine, whereof thou speakest, is?
20 For thou bringest certain strange things to our ears; we would know therefore what these things mean.
21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)
22 Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are superstitious.
23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
25 Neither is worshipped with men's hands, as though he need

GREEK TEXT.
λέγοντες, Διυνάμεθα γνώναι, τίς
η καύχησις ἡ ὑπὸ τοῦ λαλοῦντος
διδαχὴ; 20 ζευγίζουμεν γὰρ
τινα εἰσῆλθεν εἰς τὰς ἀκοὰς
ἡμῶν· βούλουμεν οὖν γινώσκαι,
τί ἂν θέλῃ τὰ πάντα εἶναι. 21 Ἀθη
ναίοι δὲ πάντες καὶ οἱ ἐπιδημοῦτες
ζέχοντες εἰς οὖν ἐκεῖνον εὐκαίριον
ὑπὸ τῆς λέγει τι καὶ ἀκού
εἰς καὶ ὑπὲρ τοῦ.
22 Σταθεὶς δὲ ὁ Παύλος ἐν
στάδω τοῦ Ἀρείου πάγου, ἔφη,
'Ανδρεῖ Αθηναίοι, κατὰ πάντα
ὡς δεσμοδιαμονοστηροῦς ὑπὸ
θεοῦ. 23 διερχόμενος γὰρ καὶ ἀνα
θεώρησε τὰ σεβαστάματα ύπὸ,
εὑρὼν καὶ βομβύν ἐν ὅ ἐπεγέ
χαστο, Ἀγνώστῳ Θεῷ. ὃν ὁ πρὸ
ἀγνοοῦσεν εὐθείᾳ, τοῦτον ἔγνω
καταγεώργηκαν ὑμῖν. 24 Ὅς οὗ ὁ
ποιήσας τὸν κόσμον καὶ πᾶν
τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ
γῆς κύριος ὑπάρχων, οὐκ ἐν χειρ
τοποθετοῦτος νοῶν κατοικεῖ,
25 οὗτος ὑπὸ χειρῶν ἀνθρώπων

REVISED VERSION.
we know what this new doctrine is, of which you speak?
For you bring some strange things to our ears. We wish, therefore, to know what these things mean.
For all Athenians and strangers who were there, spent their time in nothing else, but either in telling or hearing some new thing. Then Paul stood up in the midst of the Areopagus, and said; Athenians! I perceive that, in every respect, you are exceedingly devotional. For as I passed along and observed the objects of your worship, I found an altar with this inscription, To an Unknown God: him, therefore, whom you, not knowing, worship declare to you.
God who made the world and all things in it, seeing that he is Lord of heaven and of earth, dwelleth not in temples made with hands; neither is 25 ministered to by men's hands,

upon, or brought him to, the Areopagus, or Mars Hill, not to the court so called.
Concurring in opinion with Doddridge, Calvin, Neander, De Wette, Kuinmel, Winer, Hackett, and sundry other scholars and critics, that Paul is not standing on trial before the Areopagus, or supreme court of Athens, but standing in sight of its temple of justice, we regard his discourse as a popular address, and not as a defense before a civil or judicial tribunal.

6 ἐν μοι τοῦ Ἀρείου πάγου, the highest court of justice in Athens, which had specially the cognizance of whatever respected religion. But in the judgment of our most sober critics, it remains uncertain whether Ἀρείου πάγου here represents a place, or an assembly, the hill, or the court assembled on it.

* Κατὰ πάντα is well rendered, "in every respect," by Hackett. "From every thing I see," Thomp.; "in all things," Murd.; "altogether," Wakef.; "by all things," Penn.; "in all places," Boothr.

* We quote the following judicious exposition of this word from Leigh's Crit. Sacra. Ἀυξανομοστερός, "Too full of demons already, I shall not need to bring any more among you —a worshiper of demon gods. Ἀυξανομοστερός, superstitition. Timor Dei inanis, Cicero. This word is found Acts 25:19. Superstitiosior, Vulgate. Per trope, dévotieux, French vulgate. In the margin, "Le mot signifie, qui est exposé envers, afin qu'on y rende quelque service de religion." See Critica Sacra. More religious than others. He (Paul) announced himself as one that would guide their δεσμοδιαμοστήρ, not rightly conscious of its object and aim, by a revelation of the object to which it thus ignorantly tended." Neander.

1 Ἀνθρώπων τα σεβαστάματα ὑμῶν, they had gone beyond their contemporaries in erecting an altar to the unknown God. This justified the ingratiatory manner in which Paul addressed them. No other city, or people, had thus confessed their ignorance and their devotion. It was a grand conception, to erect an altar to the great unknown in the centre of Grecian civilization!

8 Οὐκ ἐν χειροτονίας νοῶν κατοικεῖ, Stephen, in Acts 7:48, uses the same phrase which Paul here uses, having for its subject, ὃ ὑπάρχει—ἐν χειροτονίας νοῶν κατοικεῖ. Luke is, doubtless, the author, as well as the reporter of these words.
ed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

GREEK TEXT.

ταῖς προσδοκήμενοις τοιούτων, αὐτὸς δὲ ἔδωκεν πάσας ζωές καὶ πνεύμα κατὰ πάντα: 26 ἐπισκόπησε τὸ ἐξ ἐνόσσου ἀμάθετον πᾶν ἐνόσσον ἀνθρώπουν, κατοικεῖν ἐπὶ πάν τὸ πρόσωπον τῆς γῆς, ὄριοι προσταταιμένοι καιροὺς καὶ τὰς ἀρωματικὰς τῆς κατοικίας αὐτῶν. 27 ἦτεῖ τῶν κυρίων, εἰ ἄρα γινομεθα καὶ ἐγινομεν ὡς καὶ τινὲς τῶν καθ Ἴδας ποιμένων εἰρήκασιν, Τοῦ γὰρ καὶ γενομένων ἐγινε. 28 Ἐν αὐτῷ ἔγραμεν καὶ κυνομέθα καὶ ἐγινομεν ὡς καὶ παρεσυρόμεθα τῶν ποιμένων τὴς ἁγιασμοῦ τοῦ Θεοῦ, εἰ οὐκ ἅγιοι· 29 Ἐν αὐτῷ ἐπισκόπησε τὸν Θεόν, εἰς ἅγιοι· ἀνθρώποι, τοῦ ἐγκατασταθείσου τὸν ἐγκατασταθέντος ἄνθρωπον, τὸ θεὲν εἶναι ἄμισον. 30 Τοὺς μὲν οὖν χρόνους τῆς ἁγιασμοῦ ὑπερείδουν ὁ Θεός, τοὺς παραγγέλλει τοὺς ἀνθρώπους πᾶσι πανταχῶς μεταποθηκεῖ.

REVISED VERSION.

as though he needed anything, seeing he gives to all, life and breath, and all things; and has made of one blood every nation of men, to dwell on all the face of the earth, having determined the appointed seasons and limits of their abode; that they should seek the Lord, if, perhaps, they might feel after him and find him; although, indeed, he is not far from any one of us; for by his we live, and move, and have our being; as even some of your own poets have said;—for we, indeed, his offspring are.

Since then, we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, graven by art or man’s device. And the times of this ignorance God winked at; but now commands all men everywhere, and "the bounds of their habitation." Dr. Clark adds, "Every nation had its lot thus appointed of God, as truly as Israel had its land. But the removal of the Jews by the Saracens, the Saracens by the Turks, the Greeks by the Romans, the Romans by the Goths and Vandals, and so of others, show, that a people may forfeit their original inheritance." This, we presume, is a conceded point. The approved reading, I encun, with Dr. Hackett, is: προσταταιμένους, rather than προσταταιμένων, common Text.

" Τοῦ γὰρ καὶ γενομένων ἐγινε. For we, indeed, his offspring are. These words are the first half of a hexameter found in Aratus, a Sicilian poet, whose poem antedates Christ some 270 years.

* Paul concedes its truth. The same idea is also found in other Greek writers. Prof. Hackett quotes from the hymn of Cleanthus, addressed to Jupiter Tonans, almost the same words, "εἰ γὰρ γενομένως οὐκ ἄνθρωπος, εἰς τινὰς εἰρήκασιν, certain Greeks have said, etc.

KING JAMES' VERSION.

31 Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead. 

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GREEK TEXT.

31 διότι ἐστησαν ἡμέραν, ἐν ἡ μελέτε κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. ἐν ἀνδρὶ ὁ ὄρος, πᾶσιν παρασχὼν πάσιν, ἀναστάσας αὐτῶν ἐκ νεκρῶν.

CHAP. XVIII.

ΜΕΤΑ δὲ ταῦτα χορηθεῖς ὁ Παύλος ἐκ τῶν Ἀθηνῶν ἠλθεὶς Κόρινθῳ ἦκι πατρὸν τῶν Ἰουδαίων όνοματι Ἀκύλα, Πυρίκιαν τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεσσεράνικα τείνοντα τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσήλθεν αὐτοῖς, καὶ διὰ τὸ ὁμόσχετον ἦλθαν,

REVISED VERSION.

to reform. Because he has appointed a day, in which he will judge the world in righteousness, by that man whom he has appointed, giving assurance to all, having raised him from the dead. And when they heard of a resurrection of the dead, some mocked; and others said, we will hear thee again concerning this matter. So Paul departed from among them. But certain persons adhered to him and believed: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

After these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And because he was of the

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* En ανδρὶ ὁ ὄρος, by the man whom he has appointed. Because a definite clause follows ανδρὶ, he omits the article. Stuart's Gram., § 88, 3. ὁ stands by attraction for the accusative.


Ῥοίς, appointed, or decreed; define is its most exact representative. So decides Crit. Sacra, "definiss, Heb. 4:7, item definire cito soro destinare."

† Τινὲς ἀνδρὲς κολλήτες, aliquot autem viri se ei ad junxerunt.

Κολλήτες, in its ten occurrences, N. Test., is six times represented by join, three times by cleare, and once, to "keep company." These are all, more or less, antiquated, for which we now substitute the word associate, in all cases of companionship; "associated with him" is only tolerable, and does not quite express the full sense.

b Areopagite, one of the judges of the court at the Areopagus. Tradition says, by Eusebius, that he was afterwards bishop of the church at Athens, and died as a martyr.

c ο Παύλος is rejected by L., T. Paul is, however, the subject of the narrative. His name is, therefore, found in almost all the versions, Wyclif, Tynd., Cran, Geneva, Dodd., Thomp. Wals. Wes., Murd., Boothr. Παῦλον ὁ Ἰουδαῖος—κολλήτες, having left, or removed from, Athens, came to Corinth.

Aquila is a Latin name. He was a Jew, a σκευοστοίς, a tent-maker; τίνα Ἰουδαίον, a Jew by birth, now a Christian; exiled, indeed, as a Jew, not as a Christian, as reads the decree of Claudius.
KING JAMES’ VERSION.

same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man’s house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision,

GREEK TEXT.

ἐμενε παρ’ αὐτοῖς καὶ εἰργάζομαι ἦνα γὰρ σκηνοσθεὶ διὰ τὴν τέχνην. ἐξελέγχοι δὲ ὦ τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειδὴ ἦν ὁ Ιουδαίος ἐξ Ἑλληνών. Ὅς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχε τῷ πνεύματι ὁ Παῦλος, διαμερισμένοι τοῖς Ἰουδαίοις τοῦ Χριστοῦ Ἰησοῦν. ἄντιστοιοι δὲ αὐτοῦ καὶ διάφημοι, ἐπιστάνειν ἑαυτούς τὰ ἰματιὰ, εἰπὲ πρὸς αὐτούς, ἴσον ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, καθαρός ἦν, ἀπὸ τοῦ νῦν εἰς τὰ ἐννέα πορεύσομαι. ἦ δὲ μετὰ καὶ ἐκείθεν ἠλθεν εἰς οἴκαν τινος ὑμῶν ὕμων ἵππος, ὅ τοῦ ὄλον τῶν Ἰουδαίων καὶ πολλῶν τῶν Κορινθίων ἄκουοντες ἐπιστάσθηκαν καὶ ἐξαιτήσθηκαν. 

REVISED VERSION.

of the same trade, he abode with them, and worked: for by occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and endeavored to persuade both Jews and Greeks. But when Silas and Timothy were come from Macedonia, Paul was constrained in spirit, earnestly testifying to the Jews, that Jesus was the Christ.

And when they resisted and reviled, he shook his raiment, and said to them, Your blood be on your own heads. I am clean. Henceforth I will go unto the Gentiles. And he departed thence, and entered into the house of a certain man named Justus, who worshiped God, whose house was adjacent to the synagogue. But Crispus, the chief ruler of the synagogue, believed on the Lord with all his family: and many of the Corinthians hearing, believed, and were immersed. Then the Lord said to Paul in a vision by night, Be not afraid,

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* ἐργάζομαι, worked for his subsistence. ὄμοστος, practiced the same art or trade. Τῷ τῷ χορῷ, a limiting accusative like τοῦ τοῦ χιτῶνος, in Jude, v. 7. Hackett. The Jewish law, after their exile; in that a father who taught not his son a trade, taught him to be a thief. So the latter Rabbi taught.

† Ἑλληνίς, Greek proselyte; πλεῖς, persuaded, or was persuading, tried to persuade the Jews. "Persuaded the Jews and Gentiles," Murd.; "conciliated the affections," Thomp.; "striving to persuade," Penn.; "endeavored to persuade," Booth.

* Κατῆλθον, came down (Silas and Timothy). Συνέπεσε τῷ πνεύματι ὁ Παῦλος, Paul was pressed in the spirit. For πνεύματι Gb., Sch., Lc., T. prefer λόγῳ. "The evidence decides for τῷ λόγῳ as the original word, Griesbach, May., T." Hack. Our text prefers τῷ πνεύματι. Should we prefer Gb., Sch., Lc., and Tischendorf’s selected readings, we should read it, "Paul was engrossed with the word." With our text, we render it, "was impelled by the Spirit," or, his own spirit.

- Σὺν δὲ τῷ οἴκῳ αὐτῶν, with all his family. Such is the frequent acceptance of οἴκων in the Christian Scriptures, indicating the parents and the children, the masters and the servants, as it does in the Septuagint of O. Test.
KING JAMES' VERSION.

Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

GREEK TEXT.

ἀλλὰ λάλει καὶ μὴ σιωπήσῃς:

10 διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθυμεῖ σοι τὸν κακότατον: ἀλλ’ ἐν τῇ πόλει ταύτῃ.

11 Ἐκάθισε τε ἐν αὐτῷ καὶ μῆνας ἕξ, διδασάκην ἐν αὐτῷ τὸν λόγον τοῦ Θεοῦ.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέμπτησαν ὁμοθυμάδων οἱ Ἰουδαίοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βήμα ἑνέκειμεν. 13 λέγοντες, ὡς παρὰ τὸν νόμον ὁ Ἰουδαῖος ἀναπείθηко τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.

14 Μέλλοντος δὲ τοῦ Παύλου ἀναίγετο τὸ στόμα, ἐπειδ’ ὁ Γαλλίων πρὸς τοὺς Ιουδαίους, Ἐπὶ μὲν οὖν ἢ ἀδικία τι ἢ ἁμαρτία ἢ παρθένους ἤματον, ὁ Ἰουδαῖος, κατὰ λόγον ἦν ἱνευχόμεν ὑπὸν.

REVISED VERSION.

but speak, and be not silent; for I am with you, and no man shall assail you to hurt you: for I have many people in this city. And he continued there a year and six months, teaching the word of God among them.

And when Gallio was govern-12 erning Achaia as proconsul, the Jews, with one accord, made insurrection against Paul, and brought him to the judgment-seat, saying, This fellow persuades men to worship God contrary to the law.

And as Paul was about to open his mouth, Gallio said to the Jews, Were it, indeed, a matter of wrong, or a wicked act, Jews, it would be reasonable that I should bear with you. But if 15

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1 My owpthe, do not be silent, or, be not silent. The latter is more imperative than the former, and less persua-1 sive.

1 Ἐκαθισε τε ὁ Ἰουδαῖος, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βήμα, ἀναίγετο τὸ στόμα, ἔπειδ’ ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Ἐπὶ μὲν οὖν ἢ ἀδικία τι ἢ ἁμαρτία ἢ παρθένους ἤματον, ὁ Ἰουδαῖος, κατὰ λόγον ἦν ἱνευχόμεν ὑπὸν.

Luke? No man so agreeably affable to one man, as he was to every one.

οὐσίαν, unanimously, with one mind, with one accord, con. ver. ἐπιθυμεῖσθαι, an ἕπος λέγο-μενος, insurgo, made insurrection, voc. wp against.

1 The indictment against Paul was, this person, fellow, as implied in the word oivos, literally, this one. In the vocative it is used for heus tω— alas for you! Littleton, “scornfully.”

This one, this fellow; Dodd, Wes., Tynd., Grn., Gen. ἄνθρωποι, persuades men to worship God contrary to the law.

All persecutions are prompted and defended on such allega-13 tions. Persuades—whence comes Pitho, the goddess of elo-quence—Latin suada unde suada, medulla. Crit. Sacra.

ἀνθυπατεύοντος τῆς Ἀχαίας, was governing Achaia as proconsul; Hackett. ἀνθυπατεύοντος, Proconsul sum, I govern as proconsul. Gallio, brother of Seneca, the moralist, formerly called Novatus, was exceedingly bland and kind to all. “Nemo mortalium unam dulcis quam hic omnibus,” said Seneca, his brother. Does not Luke here corroborate Seneca, and Seneca

Δικαιον, here only found, and in ch. 24: 20; ἀπο. 18: 5, matter of wrong, evil doing, iniquity. Such is its whole currency in N. T., connected with ἁλοιωτής, an ἕπος λέγο-μενος. ἁλοιωτής, ch. 13: 10, con. ver., mischief, a reckless wicked deed. Here it is represented by fœnicus, malum. Crit. Sacra. “Injury, or evil practice.” Penn; “injustice, or wicked heinousness,” Wes.; “fraud, or base act,” Murd.; “legally, or ethically,” Hack. Any gross enormity, outrage. οἰκεῖος indicates any communication, word, doctrine, saying, question, matter, name, account, treatise, thing, intent, tidings, speech, reason, utterance, preaching, act of injustice, or wicked mischief. Dodd. Matter of wrong, or wicked act, concentrates both ideas, as we presume.
**KING JAMES' VERSION.**

15 But if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.

18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla, and Aquila; having shorn his head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

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**GREEK TEXT.**

15 εἰ δὲ ζητήματα ἐστὶ περὶ λόγου καὶ ὑπομνάτων καὶ νόμου τοῦ καθ’ ἴσος, ὀφεσθε αὐτοῖς κρίτης γὰρ ἐγὼ τούτων οὐ βουλομαι εἶναι. 16 καὶ ἀπῆλθεν αὐτοῖς ἀπὸ τοῦ ἱεροῦ. 17 εἰπάντες οἱ Ἑλληνες Σωσθένης τοῦ ἄρχοντος ἐκτίθεντο ἐμπροσθεν τοῦ ἱεροῦ καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

18 ὁ δὲ Παῦλος ἦς προσμένων ἡμέρας ἴκανας, τοὺς οὖδεν προσέρχοντας ἐξελθεὶ τὴν Συρίαν καὶ σὺν αὐτῷ Πρισκίλλα καὶ Αἰκόλας, κειραμένος τὴν κεφαλήν ἐν Κεχρεαίς εἷς γαρ εὐχήν. 19 κατήργησε δὲ εἰς Ἐφέσους κακίνους κατέλειπεν αὐτοῖς αὐτοὶ δὲ εἰσέλθοντος εἰς τὴν συναγωγὴν διελέξθη τοῖς Ἰουδαίοις. 20 ἑρωτάτων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μενεν παρ᾽ αὐτοῖς οὐκ ἔπενεν. 21 ἀλλὰ ἀπετέκατο αὐτοῖς εἰπὼν, Δεί με πάντων τὴν ἐποπτὴν τὴν ἐρχομένην ποιήσαι εἰς Ἰεροσολύμων πάλιν ἐκάκαβον πρὸς ἴσος τοῦ Θεοῦ θελόντος. Καὶ ἀνήκθη.

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**REVISED VERSION.**

15 it be a question concerning a doctrine, and names, and your law, look you to it: for I will not be a judge of these matters. And he drove them 16 from the judgment-seat. Then 17 all the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of these things.

And Paul tarried yet many days, and, having bid adieu to the brethren, sailed forth into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And 19 he came into Ephesus, and left them there. But he himself, entering into the synagogue, reasoned with the Jews, and though they 20 requested him to remain longer time with them, they did not consent: but bade them farewell, 21 saying, I must by all means keep the approaching feast at Jerusalem: but I will return to you again, if God will; and he sailed from Ephesus.

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*a Οὐ βουλομαί: I will not be a judge. Εἰ δὲ ζητήματα ἐστὶ περὶ λόγου καὶ ὑπομνάτων καὶ νόμου τοῦ καθ’ ἴσος, ὀφεσθε αὐτοῖς. To translate this climax of Gallio in the spirit of it, without impiating upon the letter of it, is a desideratum. As we conceive of it, spirit and letter, we prefer the following, If it be a question concerning a word, and of names, and of the law amongst you, look to it yourselves: for I will not be a judge of such matters. It will not materially affect the spirit, or the import of it, should we adopt the marginal reading in the text, according to Ln, Tf, and Gb, and make it plural instead of singular, If it be questions concerning a word (or even of a doctrine). We prefer word, as more apposite to his conceptions and spirit on the occasion.*

* Αὐγλασίων, from σπλασῖα, an ἅπαξ λεπτομενον in this book. He drove them away, compelling their departure.*

*p Οὐ Ἐλληνες, omitted by Ln, Tf, Gb, a probable omission. This omission conceded, it would read, And they all beat Sosthenes the president, or ruler of the synagogue.*

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This omission conceded, it would read, And they all beat Sosthenes the president, or ruler of the synagogue.

"Sosthenes was probably the successor of Crispus, v. 8, or, as Briscoe conjectures, may have belonged to another synagogue in the city. The Greeks, always ready to manifest their hatred to the Jews, singled him out as the object of their personal resentment." Hack.

Οὐδεν τούτων, the dispute between the Jews and Gentiles.

* Εἰς—ἐμέρας ἴκανας. See note on ἴκανος, ch. 19: 26.*

* Παρ᾽ αὐτοῖς, omitted by Ln, Tf. Its presence or absence affects not the sense.*

* Αὐγλασίων—ἀνὰγαρ, 1st aor. 3d pers., and he sailed from Ephesus. Ἀνὰγαρ is represented by led up, brought, launched forth, loosed, offered, and by sailed, in comm. ver., three times. Its meaning is often made contingent upon its associations. Here, being connected with traveling on water, it is represented by sailed.*
And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch. And after he had gone down some time there, he departed, passing through all the country of Galatia and Phrygia in order, strengthening all the disciples. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord: and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. using the Christian gospel and the Jewish prophets, so far as Paul distinguishes it.

And after he had gone down to Cesarea, and gone up and saluted the congregation, he went down to Antioch. And having spent some time there, he departed, passing through all the country of Galatia and Phrygia in order, establishing all the disciples.

And a certain Jew, named Apollos, born at Alexandria, an "eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being "fervent in spirit, he spake and taught diligently the things concerning the Lord, though he knew only the immersion of John. And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more accurately. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he had come, afforded much aid to them who had believed through the gift.

King James' Version.

23 For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.

Greek Text.

διὰ τῆς χάριτος· 28 εὐτόνως γὰρ τοῖς Ἰουναῖοις διακατηγέχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γρα-

φῶν, εἶναι τὸν Χριστόν Ἰησοῦν.

Revised Version.

which he had; for he power-28 fully and thoroughly in pub-

lic convinced the Jews, clearly showing by the Scriptures, that Jesus was the Christ.

And while Apollos was at Corinth, Paul having passed through the upper parts, came into Ephesus; and find-

ing certain disciples there, he said to them, Did you on believ-

ing receive the Holy Spirit? And they said to him, we have not, indeed, heard, that there is a Holy Spirit. And he said to them, 3

1 Into what then were you immersed? And they said, Into John's immersion. Then said 4

Paul, John, indeed, administered an immersion of re-

formation, saying to the peo-

ple, that they should believe on him who would come after him, that is, on Jesus the Christ. Having 'heard this, 5

have believed," Hack.; "he greatly assisted all them that believed," Murd.

Ἀνὰ τῇ χάριτος, "through grace," Hack, Wes., Penn; to say the least, is a very ambiguous rendering in this place.

"By his gift," Thomp, Wakef. "Alii exponunt, 'In dexter-

tate quadam gratiae, quae et jucunditatem et utilitatem audii-

toribus,'" Crit. Sacra. The gift of Apollos seems to me the grace here indicated. All men who believe, believe through grace. That was not peculiar to those in Ephesus. But the gift of Apollos is that noted here. Χάρις, though generally rendered grace, in com. ver., cannot always be so rendered. It is, therefore, in the com. ver. represented by favor, thank, thanks, pleasure, liberality, joy, thank-worthy, benefit, gift.

That the Christ was Jesus, and that Jesus was the Christ, is an evangelical metastasis. The eloquent Apollos, well versed in the Jewish Scriptures, knew that if he proved that the promised Christ was Jesus, he proved that Jesus was the Christ.

* Ἐγένετο δὲ εν τῷ, "and it came to pass," or, it hap-

pened, are common versions of εγένετο, in such historic con-

nections as this. The latter is equivalent to, it chanced, as in profane usage; not to be allowed here. "While Apollos was at Corinth" it occurred, or came to pass; but there is nothing meant but this. "While Apollos was in Corinth," and, therefore, with Wakef, Murd., Wes., Thomp., Hack, we prefer this.

* Ἐγένετο πυρσάνως; Did you on believ-

ing receive the Holy Spirit? This indicates that John's baptism was not Christian baptism; for in the latter they could not have been baptized without hearing of it.

The context indicates that the anarthrous Πνεῦμα Ἰησοῦ

here represents the Holy Spirit, not as yet fully revealed to them; for soon as immersed, and Paul had laid his hands on them, the Holy Spirit came upon them, and they were endow-

ed with the Holy Spirit, in gifts of tongues and prophecy, v. 6.

5 Ἐν, in its more than 1800 occurrences in N. T., is, in the com. ver., generally represented by in, into, unto, for, and very seldom by in, which, indeed, ought never to be done. The Greeks having εν, in, as well as εν, into, and for.

6 Χριστόν is here omitted by Gb, Lm, Tt, for which Ἰη-

σοῦν is substituted. Τοῦτος, not τοῦτον εὐθὺς, but τοῦτον εὐθὺς = hoc est—that is, on Jesus.

Ἐβάπτισεν ἑαυτὸν. Literally, immersed an immersion.

4 Αὐτῶν, and having heard, or, having heard.
were baptized in the name of the Lord Jesus.  
6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.  
7 And all the men were about twelve.  
8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.  
9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.  
10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.  
11 And God wrought special miracles by the hands of Paul:  
12 So that from his body were brought unto the sick handkerchiefs, or aprons, and the disordered.  

GREEK TEXT.  
eis to ónoma tou Kuriou Iesou,  
6 kai epitheutos autou tou Paoulou tas cheiras, ëlthe to Pnevma to Agion ep autou, elaloun te glyousasai kai propehtheunov.  
7 ësan de oi pantes andreis ouiei dekadiou.  
8 Eisebain de eis tin synagogyn, eparrhiasazeto, epi mivas treis dialeganomenos kai peididn ta peri tis basileias tou Theou.  
9 òs de tines esklhronunto kai hpeidoun, kakolouwntes tin ódhn enostin ton plithous, apostas ep auton afornive ton mabhtas, kath hemeron dialeganomenos en tis scholh Tiramou ton.  
10 Touts de égyneto epil éthi du, woste pantas ton katoikountas tivn 'Asian akousai ton logon tou Kuriou Iesou.  
11 Dunameis te ou tas tuchousas epoli ò Theos dia ton cheiron Paoulou, woste kai epi tous anabheuvntas epiferebain atop ton choros autou soudaria.  

REVISED VERSION.  
they were immersed into the name of the Lord Jesus. And 6 when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues, and prophesied. Now all the men were about 7 twelve. And he went into 8 the synagogue, and spoke boldly for about three months, discussing and persuading as to things concerning the kingdom of God. But when some 9 were hardened, and believed not, but spoke evil of the way, in the presence of the multitude, he departed from them, and separated the disciples, discussing daily in the school of one Tyrannus. And this 10 continued during two years; so that all those who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God worked 11 special miracles by the hands of Paul: So that from his body 12 were carried to the sick, handkerchiefs, or 'aprons, and the

 Диагономенос is found in "Acta," ten times, represented as being, in part, by reasoning, disputing, preaching, and preaching unto. Диагономенос και πειδως, "disputing and persuading," A. Clark, Wakef.; "discouraging and persuading," Wet.; "reasoning and recommending," Thomp.; "seeking to persuade them," Hack. The first accusative specifies the aim of the act, in hoc loco, τη βασιλειας, Kuinoe. After much consideration, we would, in our age and country, prefer discussing and pleading the things pertaining to the kingdom of God.

Πειθαν αυτου τα περι του Κυριου Ἰησου Χριστου, he delivered to them the doctrine of the kingdom, Kuin, in loco. "Discussing and persuading," though literal, is not in our idiom. In a summary of three months' labor, allusion is had to the debates, discussions, and pleadings had upon the person, claims, character, and kingdom of Jesus, and to the earnestness of the preachers.

'Εκακληγοωντες, speaking evil of the way. Την ὀδον, the way, the faith, and the practice, "not concretely, the sect, or party," Hackett. Αφορος τους μαθητας, separated the disciples from the synagogue, ἐν τη σχολῃ—rather in the schoolhouse than in the school. "Τυρανου τινως, some think, is justly reprobated as an interpolation. It is not, they say, in Luke's style, and is redundant. We are of a different opinion. This word τις is a peculiar favorite of Luke, and is found more frequently occurring in his writings in an indefinite sense, than in all the other evangelists, or even in all the epistles of Paul.

6 Επεις ετη δυο, exclusive of the three months referred to v. 8; for τοτε "expressly opposes the preaching in the school of Tyrannus, to that in the synagogue," Hack. Ἡδη—'Εσον. This is not the continent of Asia, but a Roman province of which the capital was Ephesus.

1 Σωδαρια η αμαινωμ. common handkerchiefs and
cases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preaches.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

aprons, taken from persons at work, as these terms indicate, because the vehicles of omnipotence.

Τῶν νοσσῶν, τα—περιφορισματα. Two kinds of diseases are here indicated, physical and spiritual, or those the fruits of material nature or of physical causes, and those of evil spirits.

Αὐτοῦ εἰσορθοί is omitted by Gb., Sch., Ln., Tt.

Τινες αὐτῶν ἐπὶ τῶν περιφορισμῶν, κ.τ.λ., com. ver. Τινὲς καὶ τῶν. Gb., Tt. May, give this more approved reading. Τίνες καὶ τῶν, with Paul, in the act expressed in ὕπονομας, they also attempted to call. Περιφορισμῶν, not appropriately vagabond, but wandering Jews, ἐφορισματὰ, εὐκομικὰ. "Qui tanguam Dei nomine adigit ad veri confessionem ant factum aliquod. Augustinus adinutrem verit."

Cfr. Sca.era. "Expellers of demons," Dr. Whity. Mr. Beeke (at Boyle's Lecture, ch. 7, § 1, p. 281, et seq.) has produced many passages from Iren., Orig., Epiph., and Josephus, showing that several Jews at this time pretended to a power of casting out demons. See Dodd, in loco. "Such as used magical arts, adirging demons, etc.," Boothr.

Ὀρμιζομεν is substituted by ὑπονομαζομεν, on the authority of Gb., Sch., Ln., Tt. We must, in this case, prefer the Received Text for the amended, inasmuch as it conflicts with the antecedent and subsequent context, and with the judgment of the great majority of critics, ancient and modern. It is seldom we feel more assurance than in this case, in dissenting from these distinguished critics. The seven sons of Sceva, a Jew, we learn in the subsequent verse, were coepirants in this case; hence, and for other reasons, we prefer the received text to that of Gb., Sch., Ln., and Tt.

1 Τον Ἰησοῦν γνωσόμενον, καὶ τὸν Παύλον ἐπισταμάντα. This demon was a critic, and well versed in the import of Greek terms. "I know Jesus, and have some acquaintance with Paul," Murp. "Jesus, indeed, I know, and Paul I know," Penn. "Jesus I know as my cost, and Paul I know as his servant," Dodd. "I Jesus I know, and I have some knowledge of Paul," Thomp. "I acknowledge Jesus, and am acquainted with Paul," Adam Clark. "Jesus I know, i.e., his authority and power, ἐπισταμαι, I know fully: stronger than the other verb, and applied to Paul in opposition to them," Haek.

We have fanciful critics, and those of more profound judgment. This appears to good advantage in the contrasts here given. We institute no invidious comparisons. We all look at objects from different standpoints. Where two inspired men use a word in different acceptations, it may be resolved by ascertaining their scope, design, or the special cases to which they refer. Ἐπισταμαι, το επικινδυνεια, to stand upon a thing, whereas to understand is to stand under it, as ἔπειτα, persona, Heb. 1:3. Yet this standing upon a subject, or this standing under it, may in different attitudes indicate the same knowledge of it. In either case there must be a very particular and intimate acquaintance with it. I feel a distinction in these terms difficult to define exactly. I am disposed upon all my premises to acquiesce with Critica Sacra. The Latins borrowed their nosco and cognosco from γνωσόμενον. Non nuda et simplex notitia, sed affectio cum desiderio, approbande et dilectione conjuncta. 1 John 4:8; Matt. 7:23, and 25:12. Not a naked and simple notion, but associated with affection, desire, and approbation, terminating in delight. It is an Hebraism.

Τὸ πνεῦμα τὸ πονηρόν. Emphatically, the wicked the
And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia

spirit, the evil spirit. This is emphatic as to Πνεῦμα τοῦ Ἱσού, the Spirit the Holy, the Holy Spirit. This emphatic form is again presented to πνεῦμα τοῦ πνομον, v. 16. The analogy is remarkably striking. The master spirit of all evil, and the master spirit of all goodness, while often anarchous, are, on prominent occasions, presented before us as equally conspicuous, one as the fountain of all evil, the other as the fountain of all good.

* ἐφαλάλομενος, leaping upon them; κατακυριεύσας, having overpowered them, Wakef, Murd. Αὐτῶν, in this place, is substituted by αὐτοῖς, Lk., Tt, regarded by Gb. as of much authority, and marked as probable.

* Τοῖς κατοικοῦσιν τὴν Ἐφέσου, to those inhabiting or dwelling in Ephesus.

* Εξομολογομένοι, openly confessed; συναγγέλλοντες τὴν πράξειν, and reported their practices, superstitious practices.


And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them; so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

And many who believed came, and confessed, and declared their deeds. Many of them also, who practiced magic arts, brought together their books, and burnt them in the presence of all, and they counted the price of them, and found it fifty thousand pieces of silver. So powerfully grew the word of God, and prevailed.

When these things were ended, Paul firmly purposed in spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome. So he sent into Macedonia
two of those who ministered to him, Timothy and Erastus: but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands.

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed,

* Περὶ τῆς ὁδοῦ—κατὰ τὸν καρὸν εἷμων. About the time of accomplishing his purpose of visiting Rome, there arose some opposition, some new difficulties concerning the way; not the way to Rome, nor the journey thither; but the way, "every where then spoken against."

* Όλος frequently occurs in this book, "the way of God;" and, in other books of the Holy Scriptures, such as "the way of Cain," "the way of Balaam." Paul, when persecuting Christ, demanded letters of authority, against any of "this way" that he might find.

* Artemis, from Ἀρτέμις, integer. ob virginitatis illitata landum—Diana.

* Artemus, com. ver., Diana, occurs five times in this chapter. Nowhere else found in N. Test. We know no good reason for changing the name of this goddess. These silver shrines were mere images of the temple at Ephesus, of which the manufacture in that city was very great.

* Οἵς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας ν. τ. l. Artizans, so-called, and laborers in attendance, mechanics and common hands. His argument was, ἓν εὐπορία ἐκαίων, our prosperity arises from this employment.

* Θεωρείτε καὶ πανετέ, a true argumentum ad hominem: you see and know, therefore. Some would render it, see and know; but this assumes their ignorance of their own interests, which would be inapposite to the occasion.

* Τίμωρα was a favorite with Luke. He employs it twenty-nine times in his book of Acts and Gospel, while all the other writers of the N. Test. only employ it twelve times. It is necessarily a vague term, having not less than fourteen representatives; consequently much depends on its connections. It is one of a small class of words that is so sympathetic as to assume the gesture of every associate. Thus it is, worthy, great, large, many, enough, long, alike, security, good while, while, sore, meet, able, sufficient. It is like the Scotch unco.

* Οὐ μονὸν ἐκ τούτου ἀναλύνει εἰμὶ το μέρος, "this business," as some interpret it; others, "this part of our religion." We presume, their business was more in their hearts than their religion.
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<td>whom all Asia, and the world worshippeth. 28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. 30 And when Paul would have entered in unto the people, the disciples suffered him not. 31 And certain of the chief of Asia, which were his friends, sent unto him desiring him that he would not adventure himself into the theatre. 32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alex-</td>
<td>τῆς, ὡς ἄλλη ἢ Ἤσσια καὶ ἡ ὀἰκουμενή σειμένη, 28 Ἀκούσαντες δὲ καὶ γενόμενοι πλῆρες òμοιον ἕκασθαι, ἐκραύγαζον λέγοντες, Μεγάλη ἡ Ἀρτέμις Ἐφεσίων. 29 Καὶ ἔπληθσάν ἡ πόλις ὡς συγκυρίωσεν ὁ ὅμοιος τοῖς ὅμοιοις ἐκ τοῦ òμοίου, συναρπάσαντες Γαίων καὶ Ἀρίσταρχον Μακεδόνας, συνεκιόμενοι τοῦ Παύλου. 30 τοῦ δὲ Παύλου βουλομένου εισελθεῖν εἰς τὸ òμοίον, οὐκ ἔχοντος αὐτὸν οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δούναι ἑαυτὸν εἰς τὸ òμοίον. 32 Ἀλλοι μὲν οὖν ἐκ τῶν Ἰουδαίων προεβίβασαν Ἀλέξανδρον, προσβάλλοντας αὐτὸν τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος</td>
<td>whom all Asia and the world worship. And when they heard this, 28 they were full of wrath, and cried out, saying, Great is Artemis of the Ephesians. And the whole city was filled 29 with tumult, and having caught Gaius and Aristarchus, Macedonians, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would 30 have gone in to the people, the disciples suffered him not. And some of the chief men of Asia, who were his friends, sent to him, entreating him not to venture himself into the theatre. Some, therefore, 32 cried one thing, and some another: for the assembly was confused, and the greater part knew not wherefore they came together. And they 33 drew Alexander out of the crowd, the Jews urging him forward. And Alexander, wav-</td>
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* Η πόλις ὡς. Ὕπος is rejected by Lk., Tt, omitted on the authority of AB 13, 40, and Coptic, Arm. ὁμοθεμακὸς, concorditer—ὡς αἰνιόμαι, with one consent.
* Ἦν γὰρ ἡ ἐκκλησία συγκυρίωσεν. Ἐκκλησία here represents a mob, a tumultuous assembly, concourse of people. In N.T. it is appropriated to a Christian congregation, or the whole Christian community. Literally and appropriately, in N.T. currency, it is represented by the word congregation, or assembly, a meeting of a people, always communicating the idea of calling out, or of their being called out of the world. The root, εὐκολείω, εὐκολοκός, I call out, is not found in the Christian Scriptures. Ἐκκλησία, in its one hundred and fourteen occurrences, is only three times translated assembly. In every other case it is misrepresented by the word church, an abbreviation of ὄνομον ὄνομον, contracted into κοινοκείον, or κοινοκείο. It answers to, or it responds to the Hebrew κοινὸν τὸ εἴδη, from κοινὸν, that is, to assemble, or, to congregate. Critica Sacra. It is added by the same high authority, εὐκολείω, proprio catum aliquem, a superiori aliquo convocatum in finem politicum vel ecclesiasticum denotat. The same high authority says, "The English word church is ambiguously taken by the people for the place of the assembly, and for the assembly itself." It is as lawful for us to call it congregation, as for the Papists to call it assembly. See ch. 7: 38; 1 Cor. 1: 2, ἡγανόμενοι ἐν Χριστῷ Ἰησοῦ, κλητοὶ ἄγωνοι. ο ὁ παίδι τῶν εὐκολοκευόμενων τοῖς ἔνομον τοῦ Κυρίου ἤμων Ἰουσίου Χριστίου, ἐν πάσῃ τοῖς ὁμον μὲ τῇ ἤμῳν, "to the sanctified in Christ Jesus, called saints, with all that call upon the name of our Lord Jesus Christ in every place, both their Lord and ours." Such is Paul's exegetical development of a particular church of Christ, and of the church universal as he understood the genius, relation, and character of that institution. The definition of a thing is the true philosophy of its name. So God himself gave names to his own operations in the drama of creation. And so taught he his son Adam. Hence whatever significant names Adam gave were appropriate names; and God himself approved them giving to him a diploma, so that whatsoever name he gave to any living creature that became the name thereof."
KING JAMES' VERSION.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worships of the good goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

GREEK TEXT.

κατασείς τὴν χείρα, ἂθλευν ἀπολογεύσθη τὸ δήμῳ. 34 ἔπι-γνώτων δὲ ὅτι Ἰουδαίως ἔστιν, φωνῆ γένεστο μια ἐκ πάντων ὁς ἐπὶ ὀρας διὸ κραζόντων, Μεγάλη ἡ Ἀρτέμις Ἑφεσίων. 35 Κατα-στείλας δὲ ὁ γραμματεύς τοῦ ἕχλου, φησίν, Ἀνδρέας Ὁ Ἑφέ-σιος, τὸς γὰρ ἐστὶν ἀνδρωπός ὁς ὁ γινόμενος τὴν Ἑφεσίων πολλά νεοκόρον ὄδοι ἡ τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διο-πτοῦ; 36 ἀνανυμφήτων οὖν ὄντων τούτων, δεόν ἐστίν ὑμᾶς κατεσταλένους ὑπάρχειν, καὶ μηδὲν προπετεῖ πράττειν. 37 ἔγα-γετε γὰρ τοὺς ἀνδραίς τούτους, οὕτω ἱεροῦλοις οὕτω βλασφη-μοῦσας τὴν θεᾶν ὑμῶν. 38 ἐΐ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται πρὸς τινα λόγον ἐκουσίαν, ἀγοραίοι ἄγονται, καὶ ἀνθυπατοί εἰσιν ἐγκαλεῖσθαι ἀλλήλοις. 39 εἰ δὲ τι περὶ ἐπε-ρον ἐπιτιθετεί, ἐν τῇ ἐννόμῳ ἑκ-κληρίᾳ ἐπιλυθήσεται. 40 καὶ

REVISED VERSION.

ing the hand, would have made his defense to the people. But when they knew 34 that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Artemis of the Ephesians.

And when the city-clerk 35 had appeased the people, he says, Ephesians, what man is there who knows not that the city of the Ephesians is a worshipping of the great Artemis, and of the image which fell down from Jupiter? Seeing then that these things 36 cannot be spoken against, you ought to be quiet, and to do nothing rashly. For you have 37 brought hither these men, who are neither robbers of temples, nor yet revilers of your goddess. Therefore, if 38 Demetrius, and the artisans that are with him, have a complaint against any man, the law is open, and there are proconsuls: let them accuse one another. But if you inquire any thing concerning other matters, it shall be determined in the lawful assembly.

former exclusively, and the latter once by Matt. 14:8.

form, and to keep the records," Winer, Hack.

Nεοκόρον, literally temple-sweeper, was an honorary title granted to certain Asiatic cities, because of their care and expense bestowed on the temple and worship of their elect deities. Kuinoel, 311. 4. There was a similar tradition in regard to a statue of Artemis in Tauris (Eurip., Iph., T. 977), and also one of Pallas at Athens (Pausan., I., 26. c). Hack., p. 276.

Nεοπολοῦντας τὴν θεᾶν ἱείουν. Τῇσι rejected by Gab., Sch., L., T., as is "παῖς" in v. 35. Tov- tōn, Gaius and Aristarchus.

Ἀγοραίοι = ἡμεῖς ἄγονται = ἄγονται, courts are held, - the law is open, ch. 16:19; 17:5. Καὶ ἀνθυπατοί εἰσιν, the class is referred to; there being but one in every province.

Ἐν τῇ ἐννόμῳ ἑκκληρίᾳ. This indicates that their meeting or assembly was an illegal one. There may be a syna-
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<td>40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.</td>
<td>γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδὲνος αἰτία ὑπάρχοντος περὶ ὧν ἔνυππομεθα ἀποδοῦναι λόγον τῆς συντροφίας ταύτης. 41 Καὶ ταῦτα εἰπὼν, ἀπέλυε τὴν ἐκκλησίαν.</td>
<td>ΜΕΤΑ δὲ τὸ πάυσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παύλος τοὺς μαθητὰς, καὶ ἀπασάμενος, ἐξῆλθε πορευθήσαντι εἰς τὴν Μακεδονίαν. 2 διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακάλεσα αὐτῶν λόγον πολλῷ, ἧλθεν εἰς τὴν Ἑλλάδα. 3 ποιήσας τε μήνας τρεῖς, γενομένης αὐτῷ ἐπίβουλης ὑπὸ τῶν Ἰουδαίων μελοντὶ ανάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4 συνέπειτο δὲ αὐτῷ ἀχρὶ τῆς Ἀσίας Σώπατρος Βεροιαῖος Θεσσαλονίκης δὲ Αρίσταρχος καὶ Σκεόπτης, καὶ Γαῖος Αρεβαίος καὶ Τιμόθεος Ασσανιὸς δὲ Τυχίκος καὶ Τούφιμος. 5 οὕτω προελθοῦντες ἐμεύουν ἡμᾶς ἐν Τρῳάδι. 6 ἡμεῖς δὲ ἐξεπέλυσαμεν μετὰ τὸς ημέρας.</td>
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4 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece. 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before, tarried for us at Troas. 6 And we sailed away from Thessalonica, as well as a synagogue of Jews—so of the church—a church of Christ, and a church of Antichrist.

*Ἐκαλεύως στάσεως περὶ, to be summoned, called to account, concerning this riot. Riot δὲ at common law is a tumultuous disturbance of the peace by three or more persons." Webster.

*Τὸν Θρήσκον, ex ἔργος et ἔνεργον, clamor, also ἐνγέργον, contention. In its whole currency in N. T., com. ver., it is represented by τυμύλω, uproar. The verb τυμύλωμαι is also found twice in this book, ch. 17:5, set on an uproar. With us the word disturbance, being generic, rather than specific, is, we think, preferable in this place.

*Ἐξῆλθεν πορεύεσθαι. This is quite pleonastic. Departed to go, departed for, is our present formula. We presume not to improve Luke's style by our provincialisms.

4 Παρακάλεσας αὐτῶν λόγον πολλῷ. This παρακάλεσα is one of Luke and Paul's favorites. They almost monopolize its use in the Christian Scriptures. Of more than one hundred occurrences in N. T., they use it over eighty times. To exhort, to comfort, to beseech, are its most popular representatives.

*Ἐπισπευδάς. This is exclusively one of Luke's words, and found only in this single book of Acts. Laying, or lying in wait, are its only representatives, com. ver. Insidiae, snares, stratagems, would be sometimes more definite. It is of εἰμι and πολέμοι, because those that lie in wait for one another take counsel together. Crit. Sacra.

*Συνυπηρέτησας τὸν αὐτόν. Συνυπηρέτησα is an ἀπὸς λεγομένων, found only in this place in the N. T.—comitio, to accompany. We have ἔστησαν, ἐστησαν, operare et sequor, as well as ἔστησα, dico, now out of use in the present tense. Instead of an augment, ε is inserted after ἔ through all modes.
Philippi, after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow and offerings to the Lord, in behalf of his cause and people.

There is no specific reason assigned for this assembling, but communion in worship, and communion in contributing to the Lord’s cause and people. Paul to the Corinthians commands the matter, and the practice of the Christian church at Troas is commendatory of the former.

If Bagster's Greek text must in all cases be preferred, we should then read it, “And on the first day of the week the disciples having assembled to break a loaf.”

And on the first of the week, εν δὲ τῇ μεθ᾽ τῶν σαββάτων.

Εἰς εἰρήνα τοῦ ἐντομέως. See Matt. 28: 1, ὁ θαυματουργός τῆς σαββάτου. Ὁ, ἐνεπετρεπτός, ὥσπερ διήλθη—late of the day. The period of the day sunset and midnight. It ceased at midnight; only used by Matthew and Mark. Th. οἱ, or end of the sabbath, was the οἰκονομικός—the dawnings—εἰς μᾶλλα σαββάτων, of the first of the week.

In the instance before us, ημέρα is understood as indicated by μέα—the day of the week, and not the time of the day.

The first day of the week and the first day of creation are solemnly associated in the memory of the Christian. Light, in the drama of creation, was the first offspring of creative power. “Hail! holy light, of heaven first born!” Thus by his bidding God made darkness the mother of light. Light sprang from eternal darkness at the bidding of God, and Jesus from the night of the grave brought immortality to light. Hence Christ’s first communion with his disciples was upon this day. Hence its consecration to the memory of that event. Hence it became the day of solemn and joyful assemblies. Conventibus Christianorum sacris et eucharisticis celebratis suis erat hoc loco patet. Vide Mosheimius, de rebus Christiani, ante Constantinii Mosch., p. 116, Kuin., cum multis aliis.

1 Αἴτου occurs some ninety times in the N. T. In com. ver. It is always translated loaves in the plural number; but in the singular number, one case excepted, always bread.

In the case excepted there was a sort of necessity for translating it loaf, because a whole ship’s company had but one loaf. In that case to have translated it one bread, would have been wholly inapposite. Such laxity is peculiarly faulty, in a case, where Paul argues the unity of the church from the fact that in its assemblies they had but “one loaf,” of which they all partook. In this case the argument makes loaf, and not bread, indispenable. See ch. 2: 42.
continued his speech until midnight.

And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

And when therefore he came up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

And they brought the young man alive, and were not a little comforted.

And we went before to ship, and sailed unto Assos, there

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For ἅπαν read ἄπαν, Gh, Sch, Ln, Tf. Πώς δὲ λαμβάνεται αὐτῶν ἐν τῷ ἄπαντες, in the upper room.

Ἀδειγμένοι τοῦ Παύλου εἰς πλέον, while Paul was long discussing, not preaching. In modern times, we confound preaching, discussing, and teaching. This is a frequent source of confusion and error, in many minds. When and where the Apostles, once again, and again, use two words in the same connection, we ought to use both. See ch. 5:42, where both words occur in the same period as indicating two distinct works, preaching and teaching.

For τῶν μάθητῶν του, Gh, Sch, Ln, Tt. substitute ἧμων; making it read, We having assembled to break bread, Paul discussed with them, instead of, "The disciples came together, to break a loaf, or to break bread," and Paul discussed to them. We cannot make it pronounced to them; for, in common, in no other passage than this, is διαδειγμα rendered to pronounce. In its thirteen occurrences in the Christian Scriptures, ten of which are in this book, it is represented by dispute six times, by reason four times, and once by "speaketh." The distinctions which etymology would suggest, are not always regarded with minute accuracy in the Hellenistic dialect. It seems certain that this dialect has been much influenced in its forms and significations by the ordinary use of the Hebrew, or, to speak more correctly, the Syro-Chaldaic.

Ἀδειγμα is better rendered by dissereo than by any other Roman word. Dissereo, to discourse, to declare. "Dissere cum aliquo de te aliquid, in utramque partem." Cicero. To discourse with any one concerning anything on either side, pro or con.

For ἂσης—for his life is in him—soul, or life, are equally its representatives.

Τον προστότον, Tt, Ln, Mey., Hack, not a loaf, but the loaf. Ἐνεανυζόμενος, v. 11, and having eaten. Love-feasts were usual, in connection with the Eucharist, or Lord's supper generally preceding it. Here, as they sat very late, it may have been a refreshment before separating.

Kλασας προστόν καὶ γεωμετρόν. This was an ordinary meal for refreshment. The same formula, κλασας προστον, breaking bread, or, breaking a loaf at that day, and amongst that people, intimated any refreshment by food, special, or common.

Παρακολούθησαν ὑμῖν, they brought him into the assembly ἡμῶν, living, alive: παρακολούθησαν ὑμῶν, and were not a little comforted.

"And we went before him to the ship," Penn. "We went before to the ship," Tt. "We going before into ship," Wv. "Then we went forward to the vessel," Wake. "But we went before into the ship," Dodd. "And we went on board the ship," Mur. "And we went before to the ship," Boothe. Doctors differ in small, as well as in great,
intending to take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears and temptations, which befell us—ch. 13: 48—as many as were ordained to eternal life, believed—as were disposed, or determined for eternal life. "Determined," Bothe, Dodd; "so disposed," Wake. Luke is not speculating or philosophizing on the subject. It is declared as a fact, a Divine and glorious fact. God granted to the Gentiles the benefit of repentance even to everlasting life.

8 ὅσων μαρτυρίαν ἔχουσι—only by Luke, and only once—before appointed, ch. 17: 26; and ἥσος—sixteen times in N. T., nine of which by Luke, translated, ecm. ver., by command, appoint, ordain, set in order, here appointed, ordained to eternal life, ch. 13: 48. The civil magistrates are ordained of God, Rom. 13: 1, yet inaugurated by man. That, or ordained—ch. 13: 48—as many as were ordained to eternal life, believed—as were disposed, or determined for eternal life. "Determined," Bothe, Dodd; "so disposed," Wake. Luke is not speculating or philosophizing on the subject. It is declared as a fact, a Divine and glorious fact. God granted to the Gentiles the benefit of repentance even to everlasting life.

9 Ἀπὸ τῆς Μιλῆτου πέμψας εἰς Ἑφέσον, μετεκάλεσεν τὸν πρεσβυτέρον τῆς ἐκκλησίας. 18 ὅσα δὲ παρεγένοντο πρὸς αὐτόν, εἰπεν αὐτοῖς, ὑμεῖς ἐπιστασθεὶς, ἀπὸ πρῶτος ἡμέρας ἀφ᾽ ἡς ἐπέβην εἰς τὴν Ἁγίαν, πῶς μῆ σε ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19 διούλευσα τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν,

matters. We most incline to Wakefield; though we had so rendered it, before we consulted him. As confirmatory of our version of it, we find in Mark 14: 35, it is so rendered comm. ver.
fell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there:

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Matthew. See ch. 2: 38.

** Eic τoν Κύριον—eis τoν Θεόν—εις. In the philosophy of this prepositional there is motion, progress; not repose, not absolute rest. Whereas εἰς is indicative of repos, rest, quiescence.

Repentance, or reformation, toward God, is, to say the least, awkward and clumsy; and faith toward the Lord Jesus is no better. It is, however, so consecrated and familiar that we realize not its dissonance with either reason or taste. Ward, toward, from the Saxon want, and this from the radix of the Roman certo, versus to turn—toward. Motion to is the incipient idea. Motion to, into, unto, or on to. Hence the splendidly awkward conception, from glory to glory—an eternal ascent. Repentance, or reformation, toward God, and faith toward our Lord Jesus Christ. Godward, Christward, are equally proper, a and of themselves. Fromward is only fromward, or turning from.

Why God should be the special object of repentance, or reformation, and our Lord Jesus Christ the special object of faith in the Apostolic teachings, is an interesting question, on which one remark at present must suffice. Sin terminates upon God in its dishonoring him, and faith upon Jesus Christ as honoring him in expiating it.

1 Διαμαρτυρόμενοι τον θεόν, ἐναντίον τοῦ Χριστοῦ. Of fifteen occurrences of this word in N. Test., ten are found in Luke’s narratives; to witness, to testify, to charge. are its representatives in his writings, com. ver. Three times charge, in Paul’s Epistles to Timothy and Titus. “Testificor, obtestor, per gens testificatur,” Beza. “Exprimitur vis propositionis δια, vel potius exacte testifians ut prepositio δια notet penetrationem,” Piscator. In the Septuagint it is in all cases the representative of τοιούτων. Leigh’s Crit. Sacra. It properly indicates, I call God to witness that the following words indicate the truth. It indicates to us the solemn and earnest manner in which the apostle Paul preached the gospel.
ACTS OF THE APOSTLES. CHAP. XX.

KING JAMES' VERSION.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunne[n]d to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

GREEK TEXT.

νῦν ἐγὼ ὁδηγεῖ τὸ πρὸς αὐτὸν μου ὤμεν πάντες, ἐν τοῖς διήθεσαν τοῖς τῆς βασιλείας τοῦ Θεοῦ. 26 διὸ ματαρήσαμεν ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρός ἐγὼ ἀπὸ τοῦ αἵματος πάντων. 27 οὐ γὰρ ὑπελειμάχω ἡμῖν ἐν τῇ ἁγιότητι τοῦ Θεοῦ. 28 προσέχετε οὖν εὐαγγελίζετε καὶ παντὶ τῷ ποιμνίῳ, ἐν οἷς ὑμῖν δῷ ὁ Πνεύμα τῶν Ἁγίων ἐθέτο ἐπισκόπους, ποιμαίνειν τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ἵνα περιποιηθῇ διὰ τοῦ ἱδίου αἵματος. 29 ἵνα γὰρ ὑμῖν σινάτον, ὅτι ἐπελεύσεσθαι μετὰ τῆς ἁφῆς ἡμῶν, δεινοὶ ἡμᾶς, μὴ φελοῦμεν τοῦ ποιμνίου. 30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσεῖσθαι ἄνδρες λαλόντες διεστραμμένοι, τοῦ ἀπόκομον τοῦ μαθητικὸν ὑπόσω αὐτῶν.

REVISED VERSION.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, will see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunne[n]d to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing fierce wolves will enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

"Ὅτι καθαροῦ εἰμι αὐτὸ τοῦ αἵματος πάντων. Εἰμὶ καθαρὸς—ἐπίπεδος—ἐπίπεδος—ἐπίπεδος—in apposition—no verb intervening, always imply the substantive verb. It seems most probable that εἰσὶ—possibly from the Beocian ἵγαρα—gave us the pronoun ἰ, which, in the absence of every verb, indicates I am. Here, then, associated only with an adjective, εἰμι is essentially understood.

Τον αἵματον, literally, the blood, but, substantively, the life; for the blood is the scabbard of the life of every earthly animated being. Ποιμνίου, of course, in this same sententious oracle, implies ἀνδριώτητος.

Ἐν τῇ σήμερον ἡμέρᾳ, in the Attic style, or dialect, is tantamount to τῇ ἡμέρᾳ, hoc die, this very day, hodiecum dies. This is superlatively formal and impressive.

Ἄν ὁ ποιμνίου ἡμῶν, in one of Luke's favorites. In its twelve occurrences in the Christian Scriptures, he employs it nine times. In arguing the internal evidences of the Christian records, one who is attentive to the peculiar style of the inspired writers, could testify to their respective style, as we testify to the faces of men. The man that wrote the Acts of the Apostles, could not have written the testimonies of Matthew, Mark, or John; nor could any one of them, by any possibility, have written the two books of Luke.

The counsel of God is not the advice, opinion, consultation, prudence, or deliberation, but the purpose, design, will, direction, command of God. It is used in these different shades, all comprehended in his revealed will.

** Ἑπισκόπους, overseers. Instead of one bishop to a whole diocese, the church at Ephesus had a plurality of bishops over it.

For Θεοῦ, Gb., Lk., Th. have, I judge, with more propriety, if not with more authority, substituted ἑαυτοῦ. Davidson's Lectures on Biblical Criticism. Hack.

"Ὅλος ἡμᾶς διὰ τοῦ ἱδίου αἵματος. Περιποιηθῇ, found only here and 1 Tim. 3:13, purchase; "purchased by his blood," "purchased a good degree," (1 Tim. 3:12), whence is derived the word ἐπισκόπους.

This word, ἐπισκόπους, is found five times only in N. Test.; and, in common ver., is represented by purchased possession, Eph. 1:14; obtain salvation, 1 Thess. 5:9; obtaining glory, 2 Thess. 2:14; saving the soul, Heb. 10:39; a peculiar people, a people of acquisition. Greek Concordance.

Such is the entire history of the inspired use and currency of this litigated word. Like all other words of much consecrated currency, it has passed through a very furnace.

According to the Critica Sacra, pecuniun, Ep. 1:14; acquisitionis, 1 Thess. 5:9; ecclesia—the church of God is so called, which Peter calls (1 Ep. 2:9) populus acquisitum, his acquired or purchased people. Acquisition per sanguinem suum; id est, per mortem erudendam Filii sui. Grotius. Conservatio, Heb. 10:39; 1 Pet. 2:9. Acts ἐν περιποιηθῇ; a peculiar people; "a people for purchasing." According to the Greek, for the verb is used, Acts 20:28; also 2 Thess. 2:14. Crit. Sacr., p. 297.

** Διεστραμμένα. This is also one of Luke's words: of its seven occurrences, it is five times employed by him. He
ACTS OF THE APOSTLES. CHAP. XX.

KING JAMES' VERSION.
31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
33 I have coveted no man's silver, or gold, or apparel.
34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled down, and prayed with them all.
37 And they all wept sore, and fell on Paul's neck, and kissed him.
38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

GREEK TEXT.
31 διὸ γρηγορεῖτε, μυθο-νεύοντες ὅτι τρειταῖ̂ων νύκτα καὶ ἡμέρας ὧν ἐπανασήμην μετὰ δακ-ρῶν νουθετῶν ἔνα ἔκαστον.
32 καὶ ταύτων παρατίθεμεν ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς Χάριτος αὐτοῦ, τῷ δυναμένου ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἑγγαμανινόις πᾶσιν.
33 ἀρχηγὸν ἡ χρυσίων ἤ ἱματισμοῦ οὐδένος ἐπεθύμησα·
34 αὖτοι δὲ γνώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὕσι μετ᾽ ἑμοῦ ὑπερήτησαν οἱ χεῖρες αὐτῶν.
35 πάντα ὑπέδεικεν ὑμῖν, ὅτι οὐκ ἐποικοδομῶσαν ἀντιλαμβάνεσθαι τῶν ἀνθρωποντών, μυθομοιεῖν τῷ λόγῳ τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς ἐπετηροῦσαν ἦν ἡ λαμβάνειν. 36 Καὶ τὰ ἐπὶ τὸν θεῖον τὰ γόνα-τα αὐτοῦ, σὺν πᾶσιν αὐτοῦ προσητήσατο. 37 Ἡκαίνιος δὲ ἐγένετο κλαυθμός πάντων καὶ ἐπισφέσῳ τοῖς τῶν τράχηλος τοῦ Παύλου, κατεφίλουν αὐτὸν. 38 ἠνάμενοι μάλιστα ἐπὶ τῷ λόγῳ ἐτέρηκε, ὅτι οὐκ ἐκεῖθεν μελλονί μὴ προσωπικόν αὐτὸν θεωρεῖν. προ- ἐπεμπτον δὲ αὐτὸν εἶν πάλιν.

REVISED VERSION.
after them. Therefore watch, and remember, that during three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God. and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have coveted no man's silver, or gold, or apparel. You yourselves know, that these hands have ministered to my necessities, and to those that were with me. I have shown you in all respect that by so laboring you ought to support the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. And when he had thus said this, he kneeled down, and prayed with them all. And they all wept much, and having fallen on Paul's neck, they kissed him, sorrowing especially for the words which he had spoken, that they would see his face no more. And they accompanied him to the ship.

quotes it once from the Saviour. Literally the verb ἰδού θέραν, pervertro, distorques. Here it is perversa et depravata. Vide imperium dicuntur persevera. Crit. Sacra. Distorques, to distort, is its most literal representative.

* Αδελφοί omitted by Lz, Tι, as also ἡμᾶς, after δουλε. Both are, indeed, implied. En τοις ἑγγαμανινοις πᾶσιν, amongst all the sanctified. ἀγή is the root of a large family, a negative of ὅ—of earth—the sin-polluted earth. Sanctification as well as justification and adoption, indicate both an act and a state. There is one that justifies, sanctifies, adopts and saves, as well as pardons a fallen man. There is a state of justification, of sanctification, of adoption and of salvation. In states there are no degrees, in character there is an indefinite variety.
And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we

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7 Ἀποσπασθέντας. Ἀποσπάω, is, with one exception, found only in Luke, represented, com. ver., by draw, withdraw, draw away; here; after we were gotten away. "Separated from them," Dodd, Wakef.; "having departed from them," De Wette, Rob., Murd.; "torn away," Wes., Penn; separated from," Boothr. "Having torn ourselves from them" is too violent; we prefer, having departed from them.

8 Διασπέρω, in its six occurrences in N. T., is represented by passed over, gone over, only here sailing over, com. ver. This is an implied use of the word, for which we see no propriety. We might as well say, in speaking of one passing over a country, that he walked over it, which is not implied in διασπέρω; better say crossing over, leaving the manner to the discretion of the reader.

9 Καταλυόμενες αὐτήν εὐνομίαν, on the left, an adjective, not an adverb. "Propria αἰσθήσεως est sinister," Kuinöl, Hack; "sed cum ductūre partes apud veteres boni habebantur ominis; sinistram autem infeliciis, inde factum ut Graci

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We now it came to pass, 1 that we put to sea, having departed from them, we came with a straight course to Cos, and the day following to Rhodes, and thence to Patara. And having found a ship crossing over to Phenicia, we went on board, and set sail. Now having had a view of Cyprus, and having left it behind on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload her cargo. And having sought out the disciples, we remained there seven days; who said to Paul, through the Spirit, that he should not go up to Jerusalem. But having completed the days, we went on our way; and they all with their wives and children conducted us on our way, till we were out of the city; and having kneeled down on the shore, we prayed. And having embraced one another,
7 And when we had finishedour course from Tyre, we came
to Ptolemais, and saluted the
brethren, and abode with them
one day.
8 And the next day we that
were of Paul’s company depart-
ed, and came unto Cesarea; and
we entered into the house of
Philip the evangelist, which was
one of the seven; and abode with
him.
9 And the same man had four
daughters, virgins, which did
prophecy.
10 And as we tarried there
many days, there came down
from Judea a certain prophet,
named Agabus.
11 And when he was come
unto us, he took Paul’s girdle,
and bound his own hands and
feet, and said, Thus saith the
Holy Ghost, So shall the Jews
at Jerusalem bind the man that
owneth this girdle, and shall de-
deliver him into the hands of the
Gentiles.
12 And when we heard these
two things, both we, and they of
that place, besought him not to go
up to Jerusalem.

And when we heard these
12 things, both we, and they of
that place, besought Paul not
to go up to Jerusalem. Then

* The phrase, οἱ παῖς τοῦ Παύλου, after εἰδομένης, is repudi-
ated, by some of our best critics, as an interpolation. Prof.
Hackett affirms it to be untenable. It is retained in Bagster’s
text. But that is not sufficient authority against the testimony

For εἰδόν, εἰδομένη is substituted by the Elz., Gb., Sch.,
Lu., Tp.

**Ἀπαθαμένοι, ωκεὺς, αμπλεκτός, to salute.” Rom. 16: 16.

**Salute one another with an holy kiss.” Paul uses this word
very often—nineteen times in the sixteenth chapter of the
Roman—indicative of the most cordial greetings and saluta-
tions. This being a very solemn and affectionate adieu, it is
presumed that no word in our currency so fully expresses it;
as the word embraced. This gives the fullest latitude to the
reader, to infer the manner of the adieu.

**Ἀγαβοὶ—τες προφήτας, a certain prophet, first named ch.
11:28, and again in this place. He is known to us only as a
Christian prophet.
<table>
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<td>13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.</td>
<td>13 ἀπεκρίθη δὲ ὁ Παῦλος, ὥσπερ κλαίοντες καὶ συνεργούσατο, Μνάσων ἐπὶ τὴν καρδίαν; ἕως ἵνα μοῦ μάνον δεθῆναι, ἀλλὰ καὶ ἀποδοθεῦσαι εἰς Ἰερουσαλήμ ἐποίησεν ἐν χείρι τοῦ ὄνομας τοῦ Κυρίου Ἰησοῦ.</td>
<td>Paul answered, What do you, weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. And when he could not be persuaded, we ceased, saying, The will of the Lord be done!</td>
</tr>
<tr>
<td>14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.</td>
<td>14 Μὴ πεθομένου δὲ αὐτοῦ, ἴσως ἐποίησεν ἐπί τὸν κύριον γενέσθαι.</td>
<td>And after those days we packed up our baggage, and went up to Jerusalem. There went with us certain of the disciples of Cesarea, bringing us to Mnason a Cyprian, an old disciple, with whom we should lodge.</td>
</tr>
<tr>
<td>15 And after those days we took up our carriages, and went up to Jerusalem.</td>
<td>15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσαλήμ.</td>
<td>And the day following Paul went in with us unto James: and all the elders were present.</td>
</tr>
<tr>
<td>16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.</td>
<td>16 καὶ τῶν μαθητῶν ἀπὸ Καισαρείας, συν ἡμῖν, ἀνέγυρες παρ’ ἐκείνων, Μνάσων τινὶ Κυπρίῳ, ἀρχίῳ μαθητῇ.</td>
<td>Now when we were come 17 to Jerusalem, the brethren gladly received us. And the 18 day following Paul went in with us to James, and all the elders were present. And 19 when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.</td>
</tr>
<tr>
<td>17 And when we were come to Jerusalem, the brethren received us gladly.</td>
<td>17 ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἰερουσαλήμ, ἀντεσθένη ἐπὶ συν οἱ ἀδελφοί.</td>
<td>And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are who have be-</td>
</tr>
<tr>
<td>18 And the day following Paul went in with us unto James: and all the elders were present.</td>
<td>18 τῇ δὲ ἡμέρᾳ εἰς τὸν Ἱάκωβον, πάντες τοίς παρεγεύσετο οἱ πρεσβύτεροι.</td>
<td>19 when he had saluted them, he related particularly what things God had wrought among the Gentiles through his ministry. And when they 20 heard it, they glorified the Lord, and said to Paul, You see, brother, what myriad of Jews there are who have be-</td>
</tr>
<tr>
<td>19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.</td>
<td>19 καὶ ἀποκάλαυτοι αὐτοῦ, ἐξηγεῖτο καθ’ ἐν ἐκαστὸν ὁ πρὸς θεόν εἰς τὰς ἐφεσίας διὰ τῆς διακονίας αὐτοῦ.</td>
<td>20 they glorified the Lord, and said to Paul, You see, brother, what have been converts on the day of Pentecost. Hack.</td>
</tr>
<tr>
<td>20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are who have be-</td>
<td>20 οἱ δὲ ἀκούσαντες ἐδοξάζοντο τὸν κύριον εἶπον τε αὐτῷ, Θεοῦ εἰς ἐν τῷ ἐρωτήματι τῆς διακονίας αὐτοῦ.</td>
<td>1 Αγοραί—Μνασων on the currency of N. T. currency it is generally represented by a cent, a drachma. Hack.</td>
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6 ἁνσκεφάλωσατος ἵνα τὴν καρδίαν; breaking my heart? Their distress was unnecessary. Εὐθηνα ἐμοῦ. We have a bold oxymoron, equal to this, chap. 5:41, κατακειόμενοι ἀπόστολοι, were accounted worthy to be disgraced, to suffer shame for his name. Hack, Kuin. Elegans oxymorum incese observant, Cassaboncusa et Wolthus.  
8 Εὐθηνα ἐμοῦ is here preferable to σποσκεφάλωσαν, Lk., Tt., Gb. Hack, "having packed up our baggage, and prepared for the journey," "making up our baggage." Dodd; "we have put our goods upon," Penn. Dr. Bloomfield asks, why σποσκεφάλωσαν should not mean to pack up baggage, as the same verb signifies εὐπρεπεῖαι αὐτούς. I apprehend the reason to be, because to pack up signifies οἰκονυμεῖαι, and is the reverse of εὐπρεπεῖαι. Matthew reads, εὐπρεπεῖαι, Scholz, apoc. Penn.  
1 Αγοραί—Μνασων on the currency of N. T. currency it is generally represented by a drachma, an ancient, not an aged disciple. We more familiarly say, an old disciple. Hack.  
4 Τς—πρόσωπα, on, or immediately after, their arrival.  
7 Σποσκεφάλωσαν αὐτούς. In N. T. currency it is generally represented by a drachma, an objective genitive.  
9 Πολλά μητράδα, what myriads, multitudes, believe. Ζητεῖται τὸν νομον, σκαλοβίς, for the law, an objective genitive.
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<td>there are which believe; and they are all zealous of the law.</td>
<td>τῶν πειστευκότων. καὶ πάντες</td>
<td>lieved; and they are all zealous for the law; now they have</td>
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<tr>
<td>21 And they are informed of thee, that thou teachest all the</td>
<td>ξηλωτάς τοῦ νόμου ὑπάρχουσιν.</td>
<td>been informed concerning you, that you teach all the</td>
</tr>
<tr>
<td>Jews which are among the Gentiles to forsake Moses, saying,</td>
<td>καὶ οἱ ἀποστασίας ἰδίας ἀπὸ Μωσέως τοὺς κατά τὰ ἐθνὸς πάντας</td>
<td>Jews who are among the</td>
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<td>that they ought not to circumcise their children, neither to</td>
<td>Ἰουνάκιου, λέγων μὴ περιτέμενω</td>
<td>Gentiles apostasy from Mo-</td>
</tr>
<tr>
<td>walk after the customs.</td>
<td>αὐτοὺς τὰ τέκνα, ὡς τοῖς ἑδαιμόνες</td>
<td>ses, saying, that they ought</td>
</tr>
<tr>
<td>22 What is it therefore? the multitude must needs come to-</td>
<td>παραπτασῖν. 22 τί οὖν ἐστι; πάντος</td>
<td>the children, neither to walk after the</td>
</tr>
<tr>
<td>gether; for they will hear that thou art came.</td>
<td>δεῖ πλῆθος συνελθεῖν ἅκου-</td>
<td>customs. What then is it? 22</td>
</tr>
<tr>
<td>23 Do therefore this that we</td>
<td>σου ἵνα ἐλθάνωσιν. 23 τοῦ</td>
<td>The multitude must needs</td>
</tr>
<tr>
<td>say to thee: We have four men which have a vow on them;</td>
<td>ὄνομα σοι λέγων εἰσὶν τιμή</td>
<td>come together; for they will</td>
</tr>
<tr>
<td>24 Them take, and purify thyself with them, and be at</td>
<td>τῶν αὐτῶν, καὶ ἀπαντήσαν τέσσαρες ἐξ ἔντεις</td>
<td>hear that you have come. Do</td>
</tr>
<tr>
<td>charges with them, that they may shave their heads: and all</td>
<td>ἔντεις ἐφ’ ἑαυτῶν. 24 τούτου</td>
<td>this, therefore, which we say</td>
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<tr>
<td>may know that those things whereof they were informed con-</td>
<td>παραλαβόν τὸν ἀγαθάθητι σὺν αὐ-</td>
<td>to you: We have four men</td>
</tr>
<tr>
<td>cerning thee, are nothing; but that thou thyself also walk-</td>
<td>τοῖς, καὶ ἀπαντήσαν τέσσαρες</td>
<td>yourself, purify yourself with</td>
</tr>
<tr>
<td>ed orderly, and keepest the law.</td>
<td>ἐξ ἐντείων ἐστιν, ἀλλὰ στοιχείας καὶ αὐτὸς τὸν νό-</td>
<td>them, and bear the charges for</td>
</tr>
<tr>
<td>25 As touching the Gentiles which believe, we have written</td>
<td>μον φυλάσσων. 25 περὶ δὲ τῶν</td>
<td>them, that they may shave</td>
</tr>
<tr>
<td>and concluded that they observe no such thing, save only that</td>
<td>πειστευκότων ἐθνῶν ἡμεῖς ἐπτει-</td>
<td>their heads: and all will know</td>
</tr>
<tr>
<td>they keep themselves from things offered to idols, and from</td>
<td>στελαμένοις, κρίναντες μηδὲν το-</td>
<td>that those things of which</td>
</tr>
</tbody>
</table>
| blood, and from strangled, and from fornication. | οῦν τοῖς τρεῖς αὐτοίς, εἰ μὴ φυ- | they were informed concern-
| 26 Then Paul took the men, and the next day purifying him- | λάσονται αὐτοίς τὸ τε εἰδολο- | ing you, are nothing, but that |
| self with them, entered into the temple, to signify the ac- | ψάθος καὶ τὸ αἶμα καὶ πνεύμα | you yourself also walk orderly, |
| complishment of the days of purifi- | καὶ τὸ πνεῦμα καὶ πνεύμα | and keep the law. |
| cation, until that an offering |

* Αὐτοῖς, standing off, not merely, standing off, but standing off from. This term, now transferred into our language, needs no representative. Πνεῦμα, omitted by L&n, Gb, as somewhat doubtful.
* τί οὖν ἐστι; what then, is it? more familiar than, what, therefore, is it?
* Ιησοῦ alone made such vows. This settled their nationality.
* Τῶν ἰδίων ἰδίων ἐν ἰδίων, καὶ διαφέρον ἐν αὐτοῖς, taking these with thyself, purify thyself with them.

* Ἰερεὶ δὲ τῶν πειστευκότων ἐθνῶν, but, with respect to the Gentiles who have believed, ἑκκλ. see (the apostles and brethren at Jerusalem), comprehends the whole assembly convened at Jerusalem, reported, “The apostles, the elders, and the brethren,” ch. 15:23. Antiochian, Syrian, and Cilician Gentiles, constituted the brethren addressed.

* Παραλαβόν refers to his connecting himself with them, as in v. 24, not to his taking them to the temple. Μν ἱερεῖ belongs to ἱερεῖς, not to ἱερεῖς, Mey. Ruck., announcing the fulfillment of the days of the purification.
KING JAMES' VERSION.

should be offered for every one of them.

27 And when the seven days were almost ended, the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help. This is the man that teacheth all men everywhere against the people, and the law, and this place: and further, brought Greeks also into the temple; and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul and drew

<table>
<thead>
<tr>
<th>GREEK TEXT.</th>
<th>REVISED VERSION.</th>
</tr>
</thead>
<tbody>
<tr>
<td>προσφέρεται ὑπὲρ ἐνὸς ἐκάστου ἄνθρωπος ἡ προσφορὰ.</td>
<td>saying should be offered for each one of them.</td>
</tr>
<tr>
<td>27 ὅς δὲ ἐμελλεῖν αἰτία ἡμέρας συν-</td>
<td>Now as the seven days were about to be completed, the</td>
</tr>
<tr>
<td>τελείωσα, οἱ ἀπὸ τῆς Ἀσίας</td>
<td>Jews who were of Asia, when they saw him in the temple,</td>
</tr>
<tr>
<td>Ἰουδαίων διασώζομεν αὐτὸν ἐκ</td>
<td>stirred up all the people, and laid hands on him, crying out,</td>
</tr>
<tr>
<td>τοῦ ἱεροῦ, συνέχεια πᾶν τῶν</td>
<td>28 Israelites, help! This is the man who teaches all men</td>
</tr>
<tr>
<td>ὄχλων, καὶ ἐπὶ τὰς χεῖρας</td>
<td>every where against this people, and the law, and this</td>
</tr>
<tr>
<td>ἐπὶ αὐτόν, 28 κρᾶσοντες, Ἄνδρες</td>
<td>place: and further also has brought Greeks into the temple,</td>
</tr>
<tr>
<td>Ἰσραηλίται, βοήθειτε. Οὗτός</td>
<td>and has polluted this holy place. For they had for 29</td>
</tr>
<tr>
<td>ἔστιν ὁ ἄνθρωπος ὁ κατὰ τὸ</td>
<td>merly seen with him in the city, Trophimus, an Ephesian,</td>
</tr>
<tr>
<td>λαοῦ καὶ τοῦ νόμου καὶ τοῦ τῶ-</td>
<td>whom they supposed that Paul had brought into the temple.</td>
</tr>
<tr>
<td>που τοῦ τῶν πάντων πάντας πατερακὸς δι-</td>
<td>And all the city was moved, 30 and the people ran together,</td>
</tr>
<tr>
<td>δίακονος ἐτέρος καὶ ἐς τὸ ἱερόν, καὶ κεκο-</td>
<td>and seizing Paul, they dragged</td>
</tr>
<tr>
<td>νοκε τῶν ἁγίων ἄνω τοῦ τούτου.</td>
<td>further also, moreover. Te is found above one hundred and</td>
</tr>
<tr>
<td>29 Ἡσαν γὰρ προσφερακότες Ἰπυρ-</td>
<td>fifty times in this single book of Acts, and but seven times in</td>
</tr>
<tr>
<td>φίμον τῶν Ἐβραίων ἐν τῇ πόλει</td>
<td>his gospel.</td>
</tr>
<tr>
<td>σύν ἐν αὐτῷ, ὡν ἐναρκιζότοι ὦν ἐς</td>
<td>* Trophimus the Ephesian first appears in ch. 20: 4, and</td>
</tr>
<tr>
<td>τὸ ἱερόν εἰσῆγαγεν ὁ Παύλος.</td>
<td>again in 2 Tim. 4: 20. Paul left him sick at Miletes. We</td>
</tr>
<tr>
<td>30 ἦγεν τῇ πόλις ἁμην, καὶ</td>
<td>hear no more of him.</td>
</tr>
<tr>
<td>ἐγένετο συνδρομή τοῦ λαοῦ καὶ</td>
<td>* Συνάδος, ἄν ἀπὸ λησθῆναι, found only in this place.</td>
</tr>
<tr>
<td>ἐπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>It indicates a concourse, especially a crowd rushing together,</td>
</tr>
<tr>
<td>ἐπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>or hastily assembled. Its family sprang from ἡ τεξής, ἐφί—</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>συνεκεχερνα, I ran together with others. Hence, in classic</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>currency, it represents any crowd of persons suddenly called</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>together, or assembled; even a mob. Συνάδος, from συν-</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>τεξής, any tumultuous crowd, hastily gathered for any intent,</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>or purpose, constitutes a concourse. It is composed of those</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>who, from passion, or excitement, convene.</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>Ἐλλοχοί—ἐφί, they dragged him out of the temple; and</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>εἰκασάντας αἱ ἑκάστι, the doors were closed. Drew him out</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>is too mild, too tame for this scene, and this language. Some</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>anything to kill him, but fearing that his blood would pollute</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>and desecrate the sanctuary. Levites alone could lawfully</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>enter the holy place. The altar of burnt-offerings, possess-</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>ing horns, was the only canopied and conservative refuge of</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>the blood-stained sinner. They dragged him out, and im-</td>
</tr>
<tr>
<td>ἑπισκέψεως τοῦ Λαοῦ καὶ</td>
<td>mediately the gates were closed.</td>
</tr>
</tbody>
</table>

1 Αἱ ἑπὶ ἡμέραις ἐκεῖνοι ἐκεῖνος τῶν ἁγίων, v. 26.
2 Οἱ ἑπὶ τῆς Ἰουδαίων, the Asiatic Jews—proconsular Asia—not the continent so called.
3 Two opinions have been entertained of the hearing of the import of these seven days, whether in reference to the completion of the vow itself, or in reference to the period when the vow would cease—the first being the vow itself, and the other the completion of its time. The last is, in our judgment, preferable to the first; for the first is opposed to εἰσῆγαγεν μὲ ἑγερμόνειν εἰς τὸ ἱερό, ch. 24: 18. The vow was yet upon him at the time of his arrest.
4 ὡς ἐμέλλετο, now as the seven days were about to be completed, i.e., according to the views generally entertained, the seven days during which the vow of these Nazarites was still to continue, after Paul became a party to it (Beng. Kinn., Olsb., De W.). 25. In this case, refers to the days mentioned in ch. 26. "Ajax before Αἴας, in this connection most naturally recalls the Ἅμας τῶν ἁγίων just spoken of," Haeck.
5 When the seven days were almost ended," Wake; "as the seven days were to be completed," Thount; "and when the seventh day arrived," Mard.; "were about to be accomplished," wes., Dods; "when the seven days were almost ended," Booth.
him out of the temple. And forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; 32 Who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, and some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was when he was borne of the soldiers, for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the

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**GREEK TEXT.**

κοινὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31 Ἑτούτων δὲ αὐτῶν ἀποκτείνα, ἀνεβέθη φαύς τοῦ χιλιάρχου τῆς στρατοῦ, ὅτι ἢ προσευχὴ ἦν Ἰεροσολύμων. 32 ὁ ἐξαίτης παρασκευής τρίτους καὶ καταίωτορος, κατεδόχοις ἐπὶ αὐτῶς, αἱ δὲ ἱδώτες τῶν χιλίαρχων καὶ τῶν στρατιωτῶν, ἐφαναστασύνοιτο, τιττότοι Παύλου. 33 τότε ἐγένετο ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευε διεθμήσθαι ἡλύσσεται δύσι: καὶ ἐπυβάνευσε τίς ἄν εἰπ, καὶ τί εἴστη πεποιηκός. 34 ἀλλὰ δὲ ἀλλο τι ἔδωκεν ἐν τῷ ὄχλῳ ὁ δικαίως δυνάμεις ἐν τῷ ὄχλῳ ἐκέλευσεν ἀγέθαι αὐτὸν εἰς τὴν παρεμβολήν. 35 ὁτε δὲ ἐγένετο ἐπὶ τοὺς ἀναθαμᾶνους, συνεθῆμεν διατάξεσθαι αὐτοῦ ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. 36 ἢ καλοῦμαι γάρ τὸ πλήθος τοῦ λαοῦ κράζω, ἀπείρων. 37 Μῆλον τε ἐπαγέθαι εἰς τὴν παρεμβολὴν ὁ Παύλος λέγειν.

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**REVISED VERSION.**

him out of the temple: and immediately the doors were shut. And as they were seeking to kill him, word came up to the chilarch of the cohort, that all Jerusalem was in confusion; who immediately took soldiers and centurions, and ran down upon them. And when they saw the chilarch and the soldiers, they ceased from beating Paul. Then the chilarch drew near and took him, and commanded him to be bound with two chains and inquired who he might be, and what he had done. But some in the crowd were shouting one thing, and some another: and when he could not know the certainty, on account of the tumult, he commanded him to be led into the castle. And when he was on the stairs, it came to pass that he was borne by the soldiers, on account of the violence of the crowd. For the multitude of the people followed, crying out, Away with him! And as Paul was about to be led into the castle, he said...
KING JAMES' VERSION.

chep captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art thou not that Egyptian, which before these days madest an uproar, and ledest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And when he hath given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

Men, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in Hebrew tongue to them, they kept the more silence: and he saith,) for striking a fatal blow, in a crowd, without being observed."

Hackett.

REVISED VERSION.

tο χιλιάρχη, Εἰ εἶ πρὸς σε; Ὅ δὲ ἐγγρ., Ἐλεότοιτε γινόμενες; 38 οὐκ ἀρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώ- σας καὶ ἐξαγαγὼν εἰς τὴν ἐρή- μον τῶν τετρακακόλουθον ἄνδρας τῶν σικαρίων. 39 Ἐπεὶ δὲ ὁ Παῦλος, Ἔγο ἀνθρώπος μέν εἰμι Ἰουδαίων Ταρσεῖς, τῆς Κι- λικίας οὐκ ἀσάμην πόλεως πολι- τίς, δέομαι δὲ σου, ἐπιτρέψων μοι λαλήσαι πρὸς τὸν λαόν.

40 Τετράγωνος δὲ αὐτοῦ, ὁ Παῦλος ἑφότος ἐπὶ τῶν ἀνα- βαθμῶν κατέσεσα τῇ χείρι τῷ λαῷ, πολλῆς δὲ στιγμῆς γενομέ- νης, προσεφώνησε τῇ Ἐβραΐδι διαλέκτῳ λέγων,

CHAP. XXII.

"Ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατε μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀκούσαντες δὲ ὅτι τῇ Ἐβραίδι διαλέκτῳ προσ- εφώνει αὐτοῦ, μᾶλλον παρέσχον ἡσυχίαν καὶ φήσαι, Ἐγώ to the chiliarch, May I speak to you? Who said, Do you know Greek? Are you not then that Egyptian, who before these days made an uproar, and led out into the wilderness the four thousand assassins? But Paul said, I am, indeed, a Jew from Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech you to permit me to speak to the people. And when he had received him, Paul stood on the stairs, and waved his hand to the people; and when there was made a great silence, he spoke to them in the Hebrew tongue, saying,

CHAP. XXII.

Brethren, and fathers! 1 Hear my defense which I now make to you. And when they heard that he spoke in the Hebrew tongue, they kept the greater silence. And he says,
KING JAMES' VERSION.

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

GREEK TEXT.

μεν ειμι ἀνήρ Ἰουδαῖος, γεγεννημένος εν Ταρσῷ τῆς Κιλίκίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταυτὴν παρὰ τῶν πόδας Γαμαλιλῆ, πεπαιδευμένος κατὰ ἀκριβεῖαν τοῦ πατρῴου νόμου, ζηλοῦντας τὸν θεόν, λόγος εἰς τὰς ὑπάρχους τοῦ Θεοῦ, καθὼς πάντες οἱ ἕτεροι σύμμετροι τοῦν ἀδηλοβολοῦσαι, δεσμευόμενος καὶ παραδίδοντας εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας, ὅσιος ἔστω καὶ ἄρχων μοιροντις, καὶ πάντων τῶν προσβατισμοῦ παρὰ ὑμῖν καὶ ἑπιστολάς δεξιάμενος πρὸς τῶν ἁδελφῶν, εἰς Δαμασκὸν ἐπορεύομην, ἐξομολογοῦντας ἑπεξεργάζεται καὶ τούτου οὕτως ἐδέξασθαι τινί τοῦ ὕπορου περιστραφάμενοι φῶς ἰκάνον περὶ ἑμεῖς· ἐπεσοῦν τε εἰς τὸ ἐκάθεν, καὶ ἡκουσα νόμοις λεγομένης μοι, Σαοῦλ, Σαοῦλ, τί με διόκεις; Ἐγὼ δὲ ἡκατῆνας, Τίς εἶ κύριε; Ἐπεὶ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ ἅγιος ὁ Ναζαρηνός τῶν σὺ δίωκες. Οἱ δὲ 

REVISED VERSION.

I am indeed a Jew, born in 3 Tarsus in Cilicia, yet brought up in this city, and taught according to the perfect law of our fathers, and was as zealous toward God, as you all are this day. And I persecuted those of this way to death, binding and delivering into prison both men and woman, as also the 5 high priest and the whole body of the elders can bear me testimony; from whom also I received letters to the brethren, and went to Damascus, to bring those that were bound there to Jerusalem, to be punished. And as I was on my 6 journey, and was come nigh to Damascus about noon, suddenly there shone from heaven a great light round about me: and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute 8 me? And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom you persecute. And they who were 9

1 *Ἀνατεθραμμένος*—ποιητής, to nourish, to bring up.
2 *Παιδαγωγός* has respect to his education, but *παιδαγωγός* to his physical development. While born at Tarsus, he was both brought up to manhood and educated in Jerusalem.
3 *Ταὐτὴν τὴν ὄνομα* those of this way. It is with us, in this age and country, to say A is of this way of thinking, and B of that way of thinking. These we regard as provincialisms which should not have any place in the book which every man should read, and whose style must, more or less, enter into that of all who love to read it. Its formative influence is observed in all who make it a study.
4 *Ἀχιμ Ἰαβατόν.* The result, not the aim, as well observed by Grotius and Hackett. To persecute Christians to death, however irreligious, on the part of persecutors, is nevertheless a legible and conspicuous monument on their part, in attestation of the value which they profess to cherish for true religion.
5 In the very act of persecution, all persecutors confess that true religion is of transcendent importance. And even infidels hate it, because it threatens eternal ruin to all those who oppose its claims and pretensions. To banish, to kill, or even to imprison any one for his faith, is a tribute paid to the faith which he professes, indicative of the impotency of those who war against it. No infidel can be a martyr in its proper sense.
6 Not "event," ἐπορεύομην—was journeying. We say in our idioms, was on his journey.
7 *Ἐπισώα* is, in our text, changed into ἐπισώα. The former is an Alexandrian form. Hackett.
8 See ch. 9:4, note z.
<table>
<thead>
<tr>
<th>King James' Version</th>
<th>Greek Text</th>
<th>Revised Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.</td>
<td>ὅτι ἤκουσεν τὸ μὲν φῶς ἑθέσιον, καὶ ἔμφασεν ἑγένομεν τῆν ἀκοὴν ὧν ἤκουσαν τοῦ λαλῆσαι μου.</td>
<td>with me, saw indeed the light, and were afraid; but they understood not the voice of him that spake to me. And 10</td>
</tr>
</tbody>
</table>
KING JAMES' VERSION.

will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Je-

GREEK TEXT.

τοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ άκούσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ; σοὶ ἐστὶν πάντας ἀνθρώπους, ἵνα ἔσω καὶ ἐξαφανίζῃ ἡ κοίνων. ἔκειν οὗτος με ἐποιήσατο εἰς Ἱεροσολύμοι, καὶ προσεκομίζων μοι ἐν τῷ ἱερῷ.

REVISED VERSION.

will, and see that Just One, and hear the voice of his mouth. For you shall be his 15 witness to all men, of what you have seen and heard. And now why do you delay? 16 Arise, and be immersed, and wash away your sins, invoking the name of the Lord. And when I returned to Je- 17 rusalem, even while I prayed

of, to prefer, to select from others of the same class, tribe, or condition. For some reason, from eccean, Saxon, up to 为主的, to collect, select, or to choose, intimates a class from which, and a class to which, the person or thing to which preference is given, is assigned. Indeed, all this is implied and expressed in the word preference, which we have taken from the Romans of ancient pagan Rome. Preference, in its etymology and in our currency, is placing one thing or person before another. This appears equally true in creation, providence, moral government, and in redemption.

Προσεκομίζων μοι ἐποιήσατο εἰς Ἱεροσολύμοι, καὶ προσευχόμενον μοι ἐν τῷ ἱερῷ.

† Αυτός ἄναθεν μοι ἐποιήσατο τὰς ἁμαρτίας σου. Αὐτός ἄναθεν μοι ἐποιήσατο τὰς ἁμαρτίας σου. We have here three imperatives in fact, and two in form. Αὐτός. This verse is felicitously exegetically developed by Professor Hackett. We shall quote the whole of it: Αὐτός stands opposed to μείλεις, that is, without delay. See on ch. 9:18. Ἀπελθάνει, be baptized; or, with a stricter adherence to the form, have thyself baptized (De Wette). One of the uses of the middle voice is to express an act which a person procures another to perform for him. This is the only instance in which the verb occurs, in this voice, with reference to Christian baptism.

Καὶ ἀπολύει τὰς ἁμαρτίας σου, καὶ υποκατάσταται. This clause states a result of the immersion, in language derived from the nature of that ordinance. It answers to εἰς αὐτόν ἀπομακρύνθης, in ch. 2:28. Immersion is represented as having this importance or efficacy because it is the sign of the repentance and faith which are the conditions of salvation. Εὐαναπτύσσεσθαι τῷ σώματι αὐτοῦ. It is rejected by Gb., Sch., Lm., Tz. The prenom can refer only to Christ. Comp. ch. 9:14.

Prof. Hackett sustains the common ver. of this verse. His words are: This clause states a result of baptism in language derived from the nature of that ordinance. It answers to εἰς αὐτόν ἀπομακρύνθης, in Acts 2:38, i. e., submit to the rite in order to be forgiven. In both passages baptism is represented as having this importance or efficacy, because it is the sign of the repentance and faith, which are the conditions of this salvation. See Hackett, 22:10.
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| Jerusalem, even while I prayed in the temple, I was in a trance; 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me. 19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee: 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the remnant of them that slew him. 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and was called, by the ancient Greeks, an apostle, or apostolos. Jesus Christ, the great captain of salvation, is called an apostle, rather the apostle, as well as the high priest of our religion, Heb. 3:1; certain brethren, 2 Cor. 8:23, are called the apostles of the churches—messengers, com. ver. Ephphoditus is called an apostle of the church at Philippi. All persons commissioned by an individual, a city, a government, and sent with any message, or on any errand, is entitled to the full import and meaning of the word apostle. But those whom Jesus Christ himself educated, inspired, and commissioned, are the only apostles clothed with his authority, and entitled to all obedience, respect, and honor by all the disciples of the Lord Jesus Christ, emphatically himself called the apostle, as well as the high priest of our religion. 

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1 Ἐκκατεδρόο. Literally, an ecstasy. This word occurs eight times in the N. T., four times translated trance, twice amazement, and twice astonishment.  Trance, in Luke's style, four times indicates an ecstasy, or suspension of the senses. It is such a paroxysm as suspends the action of all the senses for a time, and places the mind beyond the control of the physical laws of our being.  

Me accompanies γενέσθαι, though γενέσθαι has the same logical subject. 

* See v. 15, note r.  

* Τῇ αποφοίνῃ omitted by Gb., Sch., L., Tr.  

* Εἴποισεν. I send; ποι, from me; εὖ, out; or, I send out from me. Ἱποστελείον whence ἵποστελος, and whence ἱπσοτελος. This is a very peculiar word. It is first found in N. Test., Matt. 10: 2; but it is of higher antiquity. It was used by the Greeks from a very high antiquity. It was first indicative of any one sent out with power, or authority—mittere cum potestate et autoritate aliqua. 

The captains of ships, long before the Christian era, were by the ancients called apostles. Chamier, quoted by Leigh, in his Crit. Sacra, says, "Significat cursum novis dirigere et de dirigendis navibus disponere et constitutane." Indeed, στολὴ classis significat; hence the commander of a fleet, or navy

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* Ἀμονοῖ τοῦ τοῦ λόγου. This is specially definitive of the very word on the utterance of which he was interrupted. We have a similar instance of such definiteness in the narrative, in ch. 19: 25. "Οὐ γὰρ καθηκὼν αὐτῷ ἔτυχεν, ἐπεὶ ἐτέλεσεν."

* Τηκτόνων τὰ ἱπτατα, "not throwing off their garments as a preparation for stoning Paul," (Grotius, Hack.) being
KING JAMES' VERSION.  

CAST OFF THEIR CLOTHES, AND THREW DUST INTO THE AIR.

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and undeserveth it?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29. Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certitude of the air, the chiliarch commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might ascertain wherefore they cried out against him. And as they were binding him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and undeserveth it? When the centurion heard that, he went and told the chiliarch, saying, Take heed what you are about to do; for this man is a Roman.

GREEK TEXT.  

ΤΩΝ ΤΑ ΕΜΑΤΙΑ, ΚΑΙ ΚΟΝΙΟΡΤΟΝ ΒΑΛΛΟΙΝΕΙ ΕΙΣ ΤΟΝ ΑΕΡΑ, 24 ΕΚΕΙ ΛΕΥΣΑΝ ΑΥΤΟΝ Ο ΧΙΛΙΑΡΧΟΣ ΑΓΕΣΤΑΙ ΕΙΣ ΤΗΝ ΠΑΡΕΜΒΟΛΗΝ, ΕΙΠΟΝ ΜΑΣΤΙΧΩΝ ΑΝΕΠΑΣΕΓΘΑΙ ΑΥΤΟΝ, ΠΕΡΙ ΕΠΙΓΙΝΕΣ ΑΥΤΟΝ ΑΙΤΙΑΝ ΟΥΤΩς ΕΠΕΦΩΝΟΥΝ ΑΥΤΟ. 25 ΟΣ δὲ ΠΡΟΕΤΕΙΝΕΝ ΑΥΤΟΝ ΤΟΙΣ ΕΜΑΤΙΟΙΣ, ΕΙΠΕ ΠΡΟΣ ΤΟΝ ΕΣΤΩΤΑ ΕΚΑΝΤΟΤΑΡΧΟΝ Ο ΠΑΙΟΛΟΣ, ΕΙ ΑΝΘΡΩΠΟΝ ΡΩΜΑΙΟΝ ΚΑΙ ΑΚΑΤΑΚΡΙΤΟΝ ΕΞΕΤΙΝ ΟΜΙΝ ΜΑΣΤΙΧΩΝ; 26 ΑΚΟΙΝΩΣΑΣ δὲ Ο ΕΚΑΝΤΟΤΑΡΧΟΣ, ΠΡΟΣΕΛΘΩΝ ἀπ' το ΧΙΛΙΑΡΧΟΝ ΛΕΓΩΝ, ὉΡΑ ΤΙ ΜΕΛΛΕΙΣ ΠΩΕΙΝ ο γὰρ ἀνθρώπος ούτος Ῥωμαίος ἐστι. 27 ΠΡΟΣΕΛΘΩΝ δὲ ο ΧΙΛΙΑΡΧΟΣ ΕΙΠΕΝ ΑΥΤΟ, ΛΕΓΕ ΜΟΙ, ΕΙ ΣΥ ῬΩΜΑΙΟς ἐλ. Ὁ δὲ ΕΦΗ, ΝΑΙ. 28 ἈΠΕΚΡΙΘΗ ΤΕ ο ΧΙΛΙΑΡΧΟΣ, ἘΝΟΙ ΠΟΛΛΟΙ ΚΕΦΑΛΑΙΟΙ ΤΩΝ ΠΟΛΕΙΤΕΩΝ ΤΑΤΙΝ ΕΚΠΡΑΣΙΑΝ. Ὁ δὲ ΠΑΙΟΛΟΣ ΕΦΗ, ἘΝΟΙ δὲ ΚΑΙ ΓΕΓΕΝΝΗΜΑΙ. 29 ΕΥΘΕΩΣ δὲν ὁ προετείνας αὐτοῦ ἦν τρίτος αὐτόν μελλόντες, οὐκ ἦν αὐτόν ανετάξειν, και ο ΧΙΛΙΑΡΧΟΣ δὲ εφοβήθη, ἐπειδικός δι ΡΩΜΑΙΟΙς ἐστιν, καὶ δι ἕν αὐτῶν δεδεκός. 30 ΤΗ δὲ ΕΠΑΥΡΙΟΝ ΒΟΥΛΟΜΕΝΟΝ ΓΝΩΝΑΙ ΤΟ ΑΣΦΑΛΕΣ, ΤΟ ΤΙ ΚΑΤΗ.

REVISED VERSION.

cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might ascertain wherefore they cried out against him. And as they were binding him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and undeserveth it? When the centurion heard that, he went and told the chiliarch, saying, Take heed what you are about to do; for this man is a Roman.

30. On the morrow, because he would have known the certitude of the air, the chiliarch commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might ascertain wherefore they cried out against him. And as they were binding him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and undeserveth it? When the centurion heard that, he went and told the chiliarch, saying, Take heed what you are about to do; for this man is a Roman.

now a prisoner—rather tossing them in a frenzied mood into the air—at the same time casting dust into the air. This is usually done by mobs and infuriate persons, to exult the passions of those around them.

7 Ο ΧΙΛΙΑΡΧΟΣ—ἐκλέγω—μαστίχων ανετάξειν αυτον, the chiliarch gave orders that he should be examined by scourging. Such was Roman civilization compared with ours, or rather with Christian civilization. Εκλέγω, directing; saying is too tame for such an oracle at such a time. Εκλέγω is sometimes represented by command, Luke 4:3; 9:54; 2 Cor. 4:6, etc.

8 Ος δε προετεινε σωτερον των εματιων, "as they stretched him forth for the thongs," De Wette, Meyer, Rob. Others say, "stretched him forth with the thongs," consisting of a plurality. It would appear with these in aee, according to law. This seems to be indicated by the fact that the chiliarch commanded him to be unbound, as soon as he understood that he was a Roman citizen. Hack.

Binding him as a prisoner was not illegal, but binding him for scourging was illegal, and, therefore, the centurion feared the law, and released him.

9 * “Take heed,” lacks authority, and is rejected by Gb., and others. It is merely a supplement. The most approved reading is simply, "What do you?" This man is a Roman!
KING JAMES' VERSION.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded him that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou thou whitewall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, JUDGE IF THOU ART A MAN, EUNICE IN THE FACE OF GOD.

GREEK TEXT.

"ἈΤΕΝΙΣΑΣ δὲ ὁ Πάουλος τῷ συνεδρίῳ εἶπεν, Ἀνδρεῖς ἁδελφοί, ἐγὼ πᾶσι συνεδρίῳ ἀγαθῷ πεπολιτευμαῖ θεῷ ἀρχί ταύτης ἡμέρας." 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοίς παρεστώις αὐτῷ, τύπτει αὐτὸν τῷ στόμα. 3 τότε ὁ Πάουλος πρὸς αὐτὸν εἶπεν, Τύπτει σε μέλει τὸ θεός, τοῖχε κεκοιμημένει καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελευεῖ με τύπτεσθαι; 4 Οἱ δὲ

REVISED VERSION.

And Paul, earnestly beholding the council, said, Brethren, I have lived to God with all good conscience until this day.

2 And the high priest Ananias commanded them who stood by, to strike him in the mouth. Then Paul said to him, God shall strike you, you whited wall: for do you sit to judge me according to the law, and command me to be struck contrary to the law? And they

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b Ατενίσας δὲ ὁ Πάουλος τῷ συνεδρίῳ. Earnestness in oratory is well defined, and recommended in this case. Ατενίσαω, occulus in aliquem deligo, to fasten, to fix, with a piercing, penetrating gaze, the eyes upon a person or object. Something of excitement, or of intensity of feeling, is unambiguously indicated by Paul in his oration on this occasion. There is much of argument and eloquence in a look. There is an all-paissant, all-subduing glance of the eye; and Paul, in his earnestness and point on this occasion, affords us a fine specimen of it.

Τῷ συνεδρίῳ—συνεδρίῳ, Sanhedrin council. Luke, in this single book, refers to it fourteen times, and once in his gospel. All the other writers in the N. T. refer to it only seven times. Its etymology is fully indicative of its distinctive character—συν, together, ἔδρα, séda—a sitting together. Moses and his seventy elders gave it a local habituation and a name, in both sacred and profane history. Συνεδρίῳ, in Grecian history, indicates a council, a court—et locus in quem conveniunt senatores. Thesaurus Græce Linguae. Num. ch. 11; Deut. 27:1; 31:9; Ezekiel 8:11. In one acceptance of it, "An assembly of prelates and doctors convened to regulate matters of discipline in Church affairs."

Looking in the face of the whole tribunal, he, with an intrepid countenance, affirms ἔγω πᾶσι συνεδρίῳ αὐτήν. Ego optima gaudia conscientia voluntatis divinae ad hunc usque diem. Actum, πολεμεῖν, et medium, πολεμοῦσα, notat tempūris publicarum administrāris. Thucyd. viii. 97. Quin. vol. 3, p. 330. Conscience, in this case, is well defined. It is a judge, whose verdict upon our own acts, in thought, in volition, in word, or in action, creates within us pleasing or unpleasing associations or feelings, as contemplated in reference to a perfect law of perfect happiness, and an omniscient Judge.

Συνεδρίῳ ἀναγίγνομαι. It is worthy of notice, that in some thirty-two occurrences of this word συνεδρίῳ, in the Christian Scriptures, it is always, in com. ver., translated conscience.

Πολεμοῦμαι is found only twice, and πολεμίζομαι once, in the N. T. Both words are, com. ver., translated conversation; the latter, literally, enfranchisement, or community. Greek Concordance of N. Test.; the former, "I have lived," Acts 23:1; and Phil. 1:27, conversation. But this is obsolete. Webster, "familiar intercourse," Behavior, in general, is intended; and such was its currency at the date of the com. ver.

The natural or syntactic order of this sentence is as follows, and ought, in my judgment, to be preferred: "Brethren, I have lived to God, with all good conscience, until this day."
KING JAMES’ VERSION.

said, Revilest thou God’s high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between

GREEK TEXT.

παρεστῶτες εἰπον, ὁ ἄρχιερεά τοῦ Θεοῦ λατρεύεις; 5 Ἐσθη τε ὁ Παῦλος, Ὡς ἦσθεν ἄδελφος, ὃς ἐστὶν ἄρχιερευν γεγραπται γάρ, Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεις κακῶν. 6 Ἡ γὰρ δὲ ὁ Παῦλος ὦτι τὸ ἐν μέρος ἐστὶν Σαδδουκείων, τὸ δὲ ἐν τῷ Φαρισαίων, ἐκλαῖεν εἰ τῷ ἀνθρώπῳ. Ἀνδρεῖς ἄδελφοι, ἐγὼ Φαρισαῖος εἰμι, υἱὸς Φαρισαίων περὶ ἑλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνωμαι. 7 Τούτῳ δὲ αὐτοῦ λαλήσαντος, ἐγενετο αὐτοὶ τῶν Φα-

REVISED VERSION.

who stood by, said, Do you revile God’s high priest?

Then said Paul, I knew not, brethren, that he was the high priest: for it is written, You shall not speak evil of the ruler of your people.

But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee: concerning a hope and a resurrection of the dead I am now judged. And when he had so said, there

6 "Ο αἵματα τοῦ Θεοῦ, πονηρεία, qui jussu et autoritate Dei agit, vicem Dei gerit. Consciæ proscindere. Kuin. The high priest Ananias, not the Ananias or Ananus named 4:6; Luke 3:2; John 18:13. He, unquestionably, says Winer, "is the son of Nebuchadnezzar, who obtained the office of high priest under procurator Tiberius Alexander. s. n. 26, the immediate successor of Camillus or Caimulus." (Joseph. Ant. 20:5:2. Parch.)

A pontiff, who by the command and authority of God acts for God, most certainly stands in his place; and we must approach to God and commune with God through him, while through him God communes with us. Such a dignity is not to be condemned.

Ὅτι γὰρ ἀδέλφος, ὃς εἰσὶν ἀρχιερεύς. These words have long been in debate. Camerarius, Marmiliarus, Thessius and Heinrichs regard these words as used ironically; equivalent to, that he did not execute the office. Others interpret them, that he did not acknowledge him to be high priest, but as usurping this dignity. But, as well observed by others, if the apostle did not wish this dignity to ensue to him, he would not have said that he did not know. Οὐκ ὁμοθέ, but rather οὐκ οἶδα τοῦτον ἀρχιερέα. I do not know, or acknowledge, this person as high priest of this people. Kuin.

Ananias had been dispossessed of this office, and Jonathan raised to that dignity. On the death of Jonathan, it continued for some time vacant; and, in this interval, Ananias undertook to fill it, but without proper authority. Booth. "I was not aware that he was the high priest," Οὐκ ὁμωθέν στει αὐτοῦ ἀρχιερέας, cannot be fairly translated, I do not acknowledge him to be high priest. Nor is it probable that Paul would enter into a discussion of the legality of his claim. He simply declares his own ignorance of the fact, having been some time absent from the country. He, however, apologizes for his charge or allegation of hypocrisy, and more especially as Ananias was, at least, a magistrate in authority.

4 "I did not know." This might not be literally true, and yet, in the Hebrew license of this verb, it was true. It is equivalent, in Hebrew currency, to perceive, to know, to make known, to acknowledge, and to consider. At the moment the idea of the judge, absorbed the idea of the high priest, so that Paul did not consider, or regard him as acting the high priest but the civil judge.

5 "I am a Pharisee," was true, in one sense, so far as he was the son of a Pharisee. But this is an oratorical argument, on the principle—Divide and conquer. It was as lawful as rhetorical.

1 Ποιο εἰς ἑλπίδος καὶ ἀναστάσεως νεκρῶν εἰς κρίσιν, de spe et resurrectione mortuorum ego in iudicium vocor. Beza, Biblia Sacra. I. Tremellio et Francisco Junio. London. 1651. Literally, according to the text, concerning a hope and a resurrection of the dead, I am judged. "Concerning the hope," Booth. Wakefield. They supply the. "For hope's sake and a resurrection of the dead," Meyer, De Wette. Or, by Hendydas. "the hope of the resurrection." Kuin., Ols., quoted by Hack. "For a hope even of a resurrection of the dead," Thomp. "The hope and resurrection of the dead," Dodd. "The hope of a resurrection," Penn. So many theories of the resurrection of the dead, extant and obsolete, we prefer to be strictly literal. Hence, according to Bagster's Improved and Corrected Text, we render it, "concerning a hope and a resurrection of the dead I am now judged." Other reasons give to this an importance greater than the then existing controversy between the Pharisees and the Sadducees. Instead of Φαρισαῖος, Φαρισαῖος is regarded as a better reading by Lk., Tt., Gb.
8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection nor angel, nor spirit; but the Pharisees confess both. And there arose a great clamor; and the scribes who were of the Pharisees' party arose, and strove, saying, We find no evil in this man: but, if an angel or spirit spoke to him,—

* Σκοπεῖς, insurrection, sedition, dissension, uproar, standing. Such is the whole currency of σκοπεῖς, in N. Test. Its usual representatives in the Test. are: rend, divide, open, break. It is, with one exception, only found in the historical books. In Hebrews, ch. 9:8, it is literally and properly rendered standing; because applied to the tabernacle, indicating its mere continuance; literally, having a standing. This word is a valuable monument of the fact, that often the subject and the context must decide the sense or meaning of a word, especially when it has a liberal currency.

* Μὴ δὲ ἄγγελον μὴ τε πνεῦμα, are often represented by μὴν, neither; but when, as here, in conjunction, in one member of a sentence, to stand as each other as neither and nor, in our vernacular. But in certain cases, as in the one before us, when preceded by a negative absolute, we extend it to the whole category—no resurrection, no angel, no spirit. Moreover a second denial to the first, while μὴν expands this denial into its parts. See Matt. 5:34, 35, 36, Hack., Winer, Stuart. Here are four specifications.

Ta εἰρητήρια, both. Yet there are three specifications of the Sadducean infidelity—αὐτάσκες, ἄγγελον, πνεῦμα, no resurrection, nor angel, nor spirit. Boothroyd gets out of this grammatical difficulty by translating it, "no resurrection nor angel or spirit." Also Hack. But Penn has it, "there is no resurrection, nor angel, nor spirit:" and instead of "the Pharisees confess both," he gives it, "confess all these." This difficulty has occurred to many thinkers. It occurred to Chrysostom. But it is found in the oldest Greek poets and philosophers. Hence Kuinert decides "vocalulum εἰρητήρια de duobus usurpari solet, sed tria nominata sunt, quae Sadducei infidicitata esse dicuntur, tenebant igitur est εἰρητήριa, etiam de pluribus dici." Chrysostomos, vol. 3, p. 534.

It is, indeed, found in Homer's Odys. 15, 78, εἰρητήρια, καθὼς τα καὶ κολλαν, καὶ εὐνικα. We regard it as indicative of only two distinct ideas, giving two specifications of the second—angel and spirit—as representative of a future state—and a spiritual universe—a literal resurrection, and a literal spiritual universe, both which were denied by the Sadducees, and affirmed by the Pharisees. To εἰρητήρια—Prof. Hackett has it, according to the above analysis, "a resurrection, and the reality of spiritual existences, whether angels, or the souls of the departed." There yet appears a cloud in the horizon of many on the true analysis of man, as to the true constituency of man. Man, in Holy Writ, is contemplated as a miniature trinity in his nature, the "likest image" of God in the universe. Hence the grand reason for his redemption. The word angel necessarily denotes no personality in the universe. It is essentially and exclusively an official name. It applies to men, winds, lightnings, pestilence. These are scripturally called God's angels, Psalm 78:49. It is applied to men—"even the spires, entertained by the innkeeper Labab," are called angels, James 2:25, Acts 12:15. Fire and lightning are God's angels, Heb. 1:7. They are called ministering spirits, officially. They are in nature spirits, but in office and employment ministers. Man has a body, a house. He has also a ψυχή, a soul, a life animal. He has also a πνεῦμα, a spirit. These three make one man. 1 Thess. 5:23. To draw the lines of distinction, though somewhat palpable, is not a task to be undertaken here. We can only say that the spirit is from God; the animal soul is the seat and centre of the animal instincts. In the logos of humanity it predominates over the spirit, the reason and conscience of man. Hence the necessity of a spiritual new birth. That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

1 οἱ γειματεῖς. Τοιοῦτον μὲν καὶ τὸν βαφθαίνων ἄγγελον ἀναστάτωσι, καὶ ἐσχάτη το πλέων. 6 Σαδδουχαίοι μὲν γὰρ λέγουσι μὴ εἰς ἀνάστασιν, μὴ δὲ ἄγγελον μὴ τε πνεῦμα· Ἄριστος δὲ ὡς λογοστό καὶ ἀναστάτωσι τοῦ γένους τῶν θεομάτων τοῦ λόγου λεγόμενος, ὁδόν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχημένος. 10 Πολλὴς δὲ γε-
great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than
tion of the real ἀνωτάτως τοῦ νεκροῦ, in the case and person of the Lord Jesus. The literal resurrection of the dead, in the person of the son of Mary and the son of God, was the omnipotent argument, wielded with irresistible power by the eye-witnesses of the fact, against Sadduceism and every form of materialism and infidelity which any form of philosophy, falsely so called, has ever obstructed upon mankind.

My Ἀνωτάτως is, we think, justly repudiated by Gb., Sch., Lk., and Th. It is nowhere else found in the Christian Scriptures. We have Ἀνωτάτως once only in the Christian Scriptures, Acts 5:39; but the verb Ἀνωτάτως never, but in this place; and that, without adequate evidence, from ancient manuscripts or versions.

While Bagster’s text retains, “let us not fight against God,” it must be conceded that it is without satisfactory authority. Sundry critics repudiate it, and the evidences are against it.

1 Ἠλπίζησις is somewhat of doubtful authority in this place; for which, γοηθήσης is substituted by Lk., but by Gb. regarded as not so strongly supported. We, therefore, give our suffrage for Ἠλπίζησις; and retain the com. ver.

2 Παῦλος, deservedly, as we think, is repudiated by Gb., Lk., Th., Sch. Ἀποκρίθησα, 2d per. sing. Ist aor. mid., from διακριθήσασθαι, etiam atque etiam obstructor. You must again and again witness for me. “So must thou testify,” Booth, Wes. “So thou must bear witness.” Thomp. “So must thou bear testimony,” Penn. “So also art thou to testify,” Murd. “So must thou also testify,” Wake. “So shall thou also bear testimony,” Dodd. Sic et aportet etiam Rome testificare—Beza—So it behooves you also to bear witness at Rome.

Ἀποκρίθησα is, etymologically, more than παρακρίθησα—esoun, yet are they frequently represented by the same word, in the con. ver., as well as in others. The prefix διὰ to παρακρίθησα, extends, or intensifies, its value or import. It is more communicative in its operations and activities. It is clumsily expressed by thoroughly testify, or finally or completely testify. Yet this is only expressive of its full signification. This is one of the cases, or instances, wherein the Greek language excels our language. In this case, it contemplates a continuous effort.

1 For τιτ τῶν Ἰουδαίων ὁ συνήφης, are substituted συνήφης τῶν Ἰουδαίων by Gb., Lk., Sch., Th. “Some of the Jews combined together and bound themselves under a curse, saying: that they would neither eat nor drink till they had killed Paul,” Booth. “Certain of the Jews banded together and bound themselves under a curse.”

Συνήφης, concurso, sedatio, Arabs bane, sedio. Tumultuarium enim et seditionum concursum significat: ut συνηφης est populum factiose cogeret—sic συνήψις est factiosus corpus. Crit. Sacra, in loco. So the Septuagint, on Judges 14:8, συνήψις τοῦ λαοῦ—is, sedio coelo populi. Hence they use it for conjunctiones, ὁπέρ, συνήψις, a confederation, a conspiracy. The Romans, in their patriotic mood, would say, on any ominous movement of conspirators, Qui repubicam vicem salutem esse me sequatur. Such was the συνήψις, the συνήψις, of the Greeks. “Having formed a combination,” Mey., Rob., Hack.

This combination, literally, said, “We anathematize ourselves that we will neither eat nor drink till we have killed Paul.”
forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul’s sister’s son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain; and said, Paul the prisoner called me unto him, and prayed me to bring this young man

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*KING JAMES’ VERSION. GREEK TEXT. REVISIONS VERSION.

_τεσσαράκοντα οἱ ταύτην τὴν συννομισάντως πεποιηκότες_ 14 οἱ τινες προσεθόντες τοις ἀρχηγοῖς καὶ τοῖς πρεσβυτέροις ἔδιδον. Ἀναβέβαιε τὰ ἀνεβαμάτας εἶναι, ἡμένη γενέσθαι ἕως οὗ ἀποκτείνωμεν τὸν Παύλον.

_νῦν οὖν ἡμεῖς ἐξανάρχομεν καὶ ὑπὲρ τοῦ συνεδρίου ὑποτιμήσεως ἀνεύρεται καὶ τοὺς πρεσβυτέρους_ 15 οἱ οὗτοι ἀρχοντικοὶ ἀντικείμενοι καὶ καταγαγόντες πρὸς γῆμα, ὡς μελλόντως διαγινούσι όροπος ἀκριβεστέρον τὰ περὶ αὐτῶν ἡμεῖς δὲ, πρὸ τοῦ ἐγκατάζοντων αὐτῶν, ἔτησίμοι ἐστεμεν τοῖς ἀνελείων αὐτῶν.

_Ἀκούσας δὲ ὁ νῦς τῆς ἀδελφῆς Παύλου τοῦ ἐνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπείπες τῷ Παύλῳ_ 16 προσκαλεσάμενος δὲ ὁ Παύλος ἐκ τῶν ἐκκλησίας ἐκεί, ἔφη, Τῶν νεονίων τοῦτον ἀπαγορεύει πρὸς τὸν χιλαρχὸν, ἐχεῖ γὰρ τι ἀπαγορεύεια αὐτῷ. 17 ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλαρχὸν, καὶ φησιν, ὁ δὲ σύμπως Παύλος προσκαλεσάμενος με ἡμετέρους, τούτων τῶν

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*Ἀνεθεματισμένοι εὐαντόν. We have cursed ourselves—as explained, v. 13, συννομισάντως πεποιηκότες, conjuration. Crit. Sacra, in loco. The reflexive of the third person (as in v. 12) may follow a subject of the first or second person. Kühner’s Greek Gram. and Buttmann; Hackett.

*Συνεδρίων—συνεδρίων, consilium, always, in N. Test., translated council. Com. ver., it was called the court of the seventy and two, and was held only in Jerusalem, from which the Jews retained this word, calling the judges the Sanhedrion. None might appeal to any other. Num. 11: 16. Critica Sacra. Synagogues are ecclesiastical conventions. Synedriae are conventions of civil judges, more frequently alluded to, and named in this book of Acts, than in all the other Christian Scriptures, but never once applied to any Christian assembly, summoned or convened for any act of Christian discipline, legislation, or judgment. It always refers to a pagan or a Jewish institution; never to any Christian assembly.

*Ἐν τοῖς ἐκκλησίασι—ἐν τοῖς ἀνελείως depends on εὐαντόν as a genitive construction. Hark. Ἐκκλησίασι is often rendered centurion because, in fact, he was the captain or commander of one hundred men; and such is its etymology.

*Ὁ δεσμὸς indicates that Paul was still a prisoner, and that by a chain. The Roman custom was to attach the chain, on the person of the prisoner, to the arm of a Roman soldier.
<table>
<thead>
<tr>
<th>KING JAMES' VERSION.</th>
<th>GREEK TEXT.</th>
<th>REVISED VERSION.</th>
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<td>unto thee, who hath something to say unto thee.</td>
<td>Νεανίαν ἤγαγεν πρὸς σε, ἔχοντ' τι λαλήσαι σοι.</td>
<td>him, and requested me to bring this young man to you. Then 19 the chilarch took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?</td>
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<tr>
<td>19 Then the chief captain took him by the hand and went with him aside privately, and asked him, What is that thou hast to tell me?</td>
<td>Ἐπιλαβόμενος δὲ τὴς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχώρησαε καὶ ἤθελαν εἰς τὸ συνεδρῖον καταγάγη τὸν Παύλου, ὃς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.</td>
<td>20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.</td>
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<td>21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.</td>
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<td>21 But do not thou yield unto them: for there lie in wait for him more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.</td>
<td>Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγεγέλαιας μηδὲν ἐκλαλήσα, ὅτι τοῦτο ἐνεφάνισα πρὸς με.</td>
<td>22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.</td>
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<td>Καὶ προσκαλεσάμενος δύο τυνάς τῶν ἐκατοντάρχων εἶπε, Ἐσταμάσατε στρατιῶται διακοσίως, ὅπως πορευθῶσιν ἐφος Καισαρείας καὶ ἵππεις ἐξακοσίως, καὶ δεξιόλαβος διακοσίως, ἀπὸ τριτής ὥρας τῆς νυκτὸς.</td>
<td>23 And he called unto him two centurions, saying, Make ready two hundred soldiers, and seventy horsemen, and two hundred spearmen, to go to Cesarea, at the third hour of the night; and let them provide beasts on which they may place Paul, and bring him safe to Felix the governor.</td>
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6 Προοδεύοντες την επαγγελία—Looking for, expecting, waiting for—the promise. No word, of the same frequency of occurrence in this book, is more uniformly represented by one word than this is—by the word promise. Its only exception is found, I. John 1:5, in the word message; and in this case alone does it extend beyond one idea. A message, indeed, generally, in the evangelical economy, is a promise. A message, however, is more general, including a promise, or a threatening. In John's first epistle, it indicates an annunciation or message, and not simply a promise.

1 Αὐτοὶ τινὰς τῶν ἐκατοντάρχων τις is indefinite—it may be doubtful whether two or more; but two, at least. Tis, joined with numerals, renders them indefinite. So Winer, Kuinoel, Hack, Stuart, etc., regard it.

Δεξιόλαβος “occurs only here, and in two obscure writers of the iron age. Its meaning is a riddle,” De Wette. The proposed explanations are these: παράφθενος, military lectors who guarded prisoners; so called from their taking the right-hand side (Suid., Beza, Kuinoel). Lancers (Vulg., Eng. ver.), a species of light-armed troops (Meyer), since they are mentioned once in connection with archers and peltasts. Codex A reads, δεξιοβολός. Jaculiantes dextra. Syr., Hack.
25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I wished to know the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul.
and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

And after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done

* Ἀναλαβόντες τὸν Παύλου, ἠγα- γον διὰ τὴς νυκτὸς εἰς τὴν Ἀν- τιπατρίαν. 32 τῇ δὲ ἐπαύριον ἐσάντες τῶν ἰπτείς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεφαν εἰς τὴν παρεμβολὴν. 33 οἵτινες εἰσέλ- βοντες εἰς τὴν Καισάρειαν, καὶ ἀναδότην τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παύλον αὐτῷ. 34 ἀναγνώσας δὲ ὁ ἡγεμόνι, καὶ ἐπερωτήσας ἐκ τοῖς ἐπαρχίας ἐστὶ, καὶ πυθό- μενος ὡς ἀπὸ Κυκλικίας, 35 Δια- κούσαντες σὺν, ἐφ᾽ ὅτι καὶ οἱ κατηγοροῦντες σὺν παραγένονται. Ἐκείνους τε αὐτοὺς ἐν τῷ πρα- τηрίῳ τοῦ Ἦρωδου φυλάσσε- σθαι.

* ΜΕΤΑ δὲ πέντε ἡμέρας κα- τέβη ὁ ἄρχων Ἅνα- νιας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος τοῦ τετράζου τινὸς, οἳ τείνει ἐνεφό- νον τῷ ἡγεμόνι κατὰ τὸν Παύ- λου. 2 κληρινεύοντος δὲ αὐτῶν, ἦ- ξατο καταγγείλει τὸν Τετράζου λέγων, 3 Πολλοὶς εἰρήνης τὴν- χάνοντες διὰ σοῦ, καὶ κατορθο-
unto this nation by thy providence.
3 We accept it always, and in all places, most noble Felix, with all thankfulness.
4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.
5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:
6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law:

GREEK TEXT.
κατά τοὺς προφητεύουσας. Προφητεύω is found only here and in Rom. 13: 14; here providence, there provision.
The verb προφητεύω is found three times, and is uniformly translated provide, com. ver. Providing for good and against evil, classifies all the duties of civil government. Providence is itself a species of providence.
Εὐσεβία is a favorite with Paul. With two exceptions, found in the Apocalypse, he engrosses its whole currency in the Christian Scriptures. His use of the verb ἐσόγεισθαι is quite as remarkable. Tertullus the orator justifies his use of it.

* We concur with Robinson and others, in preferring "every way, and everywhere," to "always, and in all places," as being more appropriate to the use of παντί.

Κατά τοὺς φήλικαί, most noble, most excellent. Tertullus, Claudius Lysias, Luke, and Paul are alike courteous in their use of this complimentary term. In the same style he uses the phrase, τις ἐπιτεύχθη, gentleness, clemency. Gentile, gentle, and gentilis are of the same family, and in Latin, French, Spanish, and Italian of the same radical orthography. Gentleness is one of the most conspicuous fruits of the Holy Spirit, and, therefore, he alone creates a true gentleman. The language of Tertullus is heartless flattering. Felix, according to Tacitus, Josephus, and hoary tradition, was one of the most corrupt and corrupting governors ever sent from Rome into Judæa.

5 ἔσογεισθής, vel ἐσογεισθής, ut Lat. petitis pro pestifer, Kuin. A pest, for a pestilent fellow, "exciting disturbance among" or unto all the Jews, amongst themselves, not amongst the Romans. Ναζοραῖοι, a term of reproach. Ols., Hack.

REVISED VERSION.
very worthy deeds are done this nation through your prudent administration; we receive it in every way, and receive where, most noble Felix, with all thankfulness. But that I may not weary you longer, I pray you of your clemency to hear a few words from us. For we have found this man a pest, and exciting disturbance among all the Jews throughout the world, a chief-leader of the sect of the Nazarenes: who also has gone about to profane the temple; whom we took, and would have judged according to our law: but

* Paulos being understood.

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KING JAMES' VERSION.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,
8 Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.
9 And the Jews also assent-ed, saying, That these things were so.
10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:
11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.
12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
13 Neither can they prove the things whereof they now accuse me.

GREEK TEXT.

7 ἐπελθὼν δὲ ὁ ἀρχής ἐπὶ τὸν ἁ βασιλέα ἐκ τῶν ἑρωίν ἔπηγαγε, κελεύσας τους κατηγοροῦντας αὐτοῦ ἐρχεσθαι ἐπὶ σε· παρ' ὅν ὑμεῖς αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπηγόναι ὅν ὑμεῖς κατηγοροῦντες αὐτοῦ. 8 Συνέδετο δὲ καὶ οἱ Ἰουδαῖοι, φάσοντες ταύτα οὐνος ἔχειν.
10 Ἀπεκρίθη δὲ ὁ Παύλος, νεόσατος αὐτὸ τοῦ ἱγμόνος λέγει, Ἐκ τοῦ περαλθούντος ὡντα σε κρίνει τῷ ἐθνείς τούτω ἐπιστάμενος, εὐθύμησον τὰ περὶ ἐμαυτοῦ ἀπολογεῖ μήν. 11 δυναμένου σου γνώναι ὅτι ὡν πλείους εἰσὶ μοι ἡμεῖς ἢ δεκαδύο, ὁδ' ἦς ἀνείρην προσκυνήσον ἐν Ἰερουσαλήμ: 12 καὶ οὔτ' ἐν τῷ ἱερῷ ἐφών ἐν πρὸς τὸν διαλεγόμενον ἡ ἐπίστασας ὑπούντα ὡχλον, οὔτ' ἐν πᾶσιν συναγωγῶι, οὔτ' κατὰ τὸν πόλιν. 13 οὔτε παραστήθη με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου.

REVISED VERSION.

7 But the chiliarch Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come to you: by examining of whom you yourself may obtain knowledge of all these things whereof we accuse him. And the Jews also assailed him, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered:—Knowing that you have been for many years a judge for this nation, I do the more cheerfully answer for myself; it being in your power to know that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither stirring up the people, neither in the synagogues, nor in the city:—Neither can they prove the things of which they now accuse me.

1 In μετὰ πολλῆς βίας, Tertullus mistakes the fact. On the appearance of Lysias, the Jews released Paul without any struggle.
2 Et ex. , before thee. Hack. Ανακρίνατε indicates any form of inquisition.
3 For συνέδετο, Gb., Sch., Ln., Tlf substitute συνεπεδέκτο. They did more then assert, they assaulted him at the same time. It is again found in ch. 23:30.
4 Εκ πολλῶν ετῶν, since many years. Κρίνει governs εἴπετε. The relation was for their benefit. Hence the dative.
5 Ανακρινομεν σου γνώναι, while, or since, you are able to know, you may know, it being in your power to know. H deκάδυο later editions omit. "The best mode of reckoning the twelve days is the following—beginning with the day of their arrival at Jerusalem (ch. 21:17); second, their interview with James (21:18); third, the assumption of the vow (21:29); fourth, fifth, sixth, and seventh, the vow continued, to have been kept seven days, being interrupted on the fifth; eighth, Paul before the sanhedrim (22:30; 23:1-10); ninth, the plot of the Jews, and the journey to Antipatris (23:12-21); tenth, eleventh, twelfth and thirteenth, the days at Caesarea (24:1), on the last of which the trial was then taking place. The number of complete days would, therefore, be twelve; the day in progress at the time of speaking is not counted. So Wetstein Aug., Meyer, De Wette, and others." Hackett.
6 Άρ' ἐν, an abbreviation for απὸ τῆς ἡμέρας ἐν. Προσκυνη-σαν, worshiping, or, in order to worship. Άρ' ἐν elliptic pose- situm est pro αρ' ἡμέρας ἐν συνεδριᾷ, et in Jerusalem postimam pro tis Ἰερουσαλημ. Kuinoel, in loco.
14 But this I confess unto thee, that after the way which they call herey, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 
15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 
16 And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men. 
17 Now, after many years, I came to bring alms to my nation, and offerings. 
18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: 
19 Who ought to have been here before thee, and object, if they had ought against me. 
20 Or else let these same here say, if they have found any evil, of my sect. —literally, heresy. At the beginning it was a word of middle signification, and, in general, signified any opinion good or bad. Nam sum in eadem cum illo heresi, i.e. sententiam—I am not of the same opinion with him. Tull. Paradox. Secta odiosa est vocabulum quam heresis: a secolo dictur. Heresia Graecis dicitur ab elegendō. Ecclesiastical writers take it for an error in religion, and so it may be defined. Heresy is, however, regarded rather as a fundamental error taught and defended with obstinacy. Two things are regarded as essential to heresy. 1st, it must respect and concern the articles of our faith; 2ndly, there must be a stubborn and a pertinacious affirmation of it: there must be error in ratione, et pertinacia in voluntate. Taken in Scripture, malum partem. Leigh's Crit. Sacra. The word is found ch. 5 : 17 ; 15 : 5 ; for a sect, ch. 24 : 5 ; and 28 : 23. 

14 λόγος τοῦ ταυτότι, ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν ἀφέσιν, οὕτω λατερεύω τῷ πατρῷ Θεῷ, πιστεύων πάντα τοῖς κατὰ τὸν νόμον καὶ τοὺς προφήτας γεγραμμένους, ἑλπίζω ἐχών εἰς τὸν θεὸν, ἵνα καὶ αὐτοὶ αὐτοὶ προσδέουνται, ἀναστασιν μελλέων ἐσεθαίνει νεκροῖν, δικαίων τε καὶ ἁδίκων. 
15 ἐν τούτῳ δὲ αὐτὸς ἁκώ, ἀπρόσκοπος συνειδήσατε ἐχειν πρὸς τὸν Θεόν καὶ τοὺς ἀνθρώπους διαπαντός. 
16 οὗτοι δὲ πλειόνων παρεγενόμην ἐλεημοσύνας τοιούτων εἰς τὸ ἔθνος μου καὶ προσφοράς: 
17 εὐς ὦς εὐρών με γνωμανεῖν ἐν τῷ ἱερῷ, οὐ μετὰ ἤχου ὀνῷ μετὰ ὥρθω, τινὲς δὲ ἀπὸ τῆς Ἁσιᾶς ἤσωδαι, 
18 οὕς δὲ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἰ τι ἐχον πρὸς με. 
20 οὕς δὲ εἰς τοὺς εἰςπάτωσαν, εἰ τι εὐρόν εἰς ἔμοι ἁδίκημα, στάντος. 

REVISED VERSION. 

But this I confess to you, that after the way which they call a sect, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have a hope toward God, which they themselves also reterror, that there is to be a resurrection of the dead, both of the just and also of the unjust. And in this do I exercise myself, to have always a conscience void of offense toward God and men. 

Now, after many years, I came in order to bring alms to my nation, and to make offerings: on which occasion certain Jews from Asia found me purified in the temple, but neither with a crowd, nor with tumult: who ought to have been here before you, to accuse me, had they any charge against me; or else let these themselves say, 

κατὰ τὴν ὁδὸν ἦν λέγουσιν ἀφέσιν, which they call a sect—literally, heresy. At the beginning it was a word of middle signification, and, in general, signified any opinion good or bad. Non sum in eadem cum illo heresi, i.e. sententiam—I am not of the same opinion with him. Tull. Paradox. Secta odiosa est vocabulum quam heresis: a secolo dictur. Heresia Graecis dicitur ab elegendō. Ecclesiastical writers take it for an error in religion, and so it may be defined. Heresy is, however, regarded rather as a fundamental error taught and defended with obstinacy. Two things are regarded as essential to heresy. 1st, it must respect and concern the articles of our faith; 2ndly, there must be a stubborn and a pertinacious affirmation of it: there must be error in ratione, et pertinacia in voluntate. Taken in Scripture, malum partem. Leighe's Crit. Sacra. The word is found ch. 5 : 17; 15 : 5; for a sect, ch. 24 : 5; and 28 : 23.


Ἀποκαλύπτω, after ἀναστασιν, is rejected by Ln., Tf., Gb. as a reading not strongly supported. A resurrection of the just and of the unjust.

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<td>doing in me, while I stood before the council, 21 Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.</td>
<td>μοι ἐπὶ τοῦ συνεδρίους; 21 ἢ περὶ μᾶς ταύτης φανής, ἢ ἡ ἐκράξα εἰσόδω εὐ αὐτὸς; &quot;Οτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνωμαι σήμερον υφὶ υμῶν.</td>
<td>if they found any evil in me, when I stood before the council, except it be for this one expression which I made standing among them, Concerning the resurrection of the dead I am this day called in question.</td>
</tr>
<tr>
<td>22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of</td>
<td>22 Ἀκούσας δὲ ταῦτα ὁ Φιλίς ἀνεβάλετο αὐτοῖς, ἀκριβέστερον εἰδὼ τὰ περὶ τῆς ἡδύν, εἰπὼν, Ὡταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγιγνώσκαι τὰ καθ’ ὑμᾶς. 23 διαταξάμενος τὸ τῶν ἐκατοντάρμχι τηρεῖται τὸν Παύλου, ἐχειν τὰ ἀνευμα, καὶ μηδένα κολλεῖν τῶν ἡδῶν αὐτοῦ ὑπηρετεῖν ἡ προσέρχεσαι αὐτῷ. 24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενον ὁ Φιλίς σὺν Δρούσιλλῃ τῷ γυναικί αὐτοῦ ὑπὸ Ἰουδαία, μετατεύχατο τὸν Πάυλον, καὶ ἔκοσίων αὐτοῦ περὶ τῆς ἐκ Χριστοῦ πίστεως. 25 διαλεγομένου δὲ αὐτοῦ περὶ δικαιο</td>
<td>And when Felix heard these 22 things, knowing more accurately the things in regard to the way, he deferred them, and said, When Lysias the chilarch shall come down, I will thoroughly examine the matters between you. And he commanded the centurion that Paul should be kept, and that he should have a relaxation, and that he should forbid none of his acquaintance to minister, or come to him. And, after some 24 days, when Felix came with his wife Drusilla (who was a Jewess), he sent for Paul, and heard him concerning the faith in relation to Christ. And as he reasoned concerning</td>
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righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and commended with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

**CHAP. XXV.**

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and

**CHAP. XXV.**

**ΨΗΣΤΟΣ** οὖν ἑπίβας ἡ ἐπαρχία, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσολύματα ἀπὸ Καισαρείας.

2 ἐνεπάνων δὲ αὐτῷ ὁ ἀρχι-

**CHAP. XXV.**

Now when Festus had come into the province, after three days, he went up from Cesarea to Jerusalem. Then the high priest, and the chief of

* Ἀδελφοὶ ἡμῶν, though represented by disputing, conversing, six times; by reasoning, four times; preaching, twice; speaking, once; discoursing, or discussing, is its generic sense. Words have their genera and species, as well as plants and animals. The abstract or generic idea in this word is dissero, dicendo rem didicere, to deduce a matter, a fact, a cause, or a thing by discussion, or reasoning—the dialectic art. There is neither teaching nor teaching, neither discussing nor exhorting, neither affirming nor denying in the essence or act of reasoning. It is a simple comparison of objects, and for deduction.

The faculty of reasoning is exhibited in comparing and deducing. When Paul reasoned on certain topics Felix trembled. His response demonstrated the power of Paul's reasonings in his presence. Ἐνσεβαίω is omitted by Ln., Sch., Gb. It appears redundant or pleonastic, but pleonasms are allowable in such cases.

* ὡς κἀγα κατακλύσασθαι ἐπικακοῦν, ὡς καὶ τὴν ἱεραρχίαν. It naturally occurs from ἐπικακοῦν, ὡς ἧπερκαὶ διδασκαλεῖ, and seems to be an circumstantial inference of much plausibility.

* Σμήλος, αὐτοῦ, 3d sing. imp. subj. act. of σμῆλεω, colloquor, he conversed with Paul familiarly. This word is found only four times in the Christian Scriptures. It indicates familiar conversation.—"una versari sed hic accipitur pro colloquii," Beza.

* "Talked together," "communed together," is its currency and import in N. T., the topic may be either good, or evil. It seems to have been conducted on the part of Felix from a mercenary spirit, as the sequel warrants.

* Ἐπαρχία, found only twice in this book of Acts, is represented by the word province, a verbal from ἐπαρχομαι, adminis-

tor, copi, from which ἐπαρχος, praefectus—from eti and αὐτος, incipio—also ἐπαρκοτευ, identical in import with ἐπαρχία, a province. Ἐπαρχία, the root, does not indicate that which is passive, but that which is active in originating. Ἐπαρχία non primum passivum sed activum significat, a quo omnes cre-
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<td>the chief of the Jews instructed him against Paul, and besought him,</td>
<td>δὲς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκλησίων αὐτῶν, διότι</td>
<td>the Jews, informed him, asking for themselves a favor against him, that he would send for him to Jerusalem, preparing an ambush to kill him on the way. But Festus answered that Paul should be kept in custody at Cesarea, and that he himself would shortly depart thither. Let 5 the powerful among you, said he, go down with me and accuse this man, if there is any wickedness in him.</td>
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<td>3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.</td>
<td>αὐτῶν εἰς Ἰερουσαλήμ, ἐνέθρεψαν ποιότητες ἄνελεων αὐτῶν κατὰ τὴν ὁδόν.</td>
<td>4 Postscript is substituted εἰς Ἰερουσαλήμ, ἐνέθρεψαν ποιότητες ἄνελεων αὐτῶν κατὰ τὴν ὁδόν. 5 οἱ μὲν οὖν Φήστου ἀπεκρίθη, τυρείσθαι τὸν Παύλου ἐν Καισαρείᾳ, ἐστάτων δὲ μέλεων τάξει εἰπονευθείᾳ.</td>
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<td>4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would shortly depart thither.</td>
<td>6 Διατρίβοις δὲ εἰς αὐτοῦ ἀφέτερος πλεῖον ἡ δέκα, καταβαίνει εἰς Καισαρείαν, τῇ ἐπαιρίᾳ καθίσας ἐπὶ τοῦ βήματος, ἐκλέψει τὸν Παύλου ἠρείην. 7 παραγενομένου δὲ αὐτῶν, περιεβολήν οἱ ἀπὸ Ἰερουσαλήμ καταβαβλοῦσι τὸν Ιουδαίον, πολλά καὶ βαρεία αἰτίαμα θέσεται κατὰ τὸν Παύλου, διὸ ισχοῦν ἀποδείξει, 8 ἀπολογομυσίαν αὐτῶν, &quot;Οτί οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε</td>
<td>And he was come, the 7 Jews who came down from Jerusalem stood round about him, and laid many and heavy complaints against Paul, which they could not prove; while 8 he answered for himself, Neither against the law of the Jews, nor against the temple, venire. Sed ut Fruicus recte monuit, hoc si Lucas voluisse, scripsisset. Josephus uses οἱ δεσπόται in the same sense, and many other writers as indicative of power, whether physical, moral, or ecclesiastical.</td>
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<td>5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.</td>
<td>7 Διατρίβοις δὲ εἰς αὐτοῦ ἀφέτερος πλεῖον ἡ δέκα, καταβαίνει εἰς Καισαρείαν, τῇ ἐπαιρίᾳ καθίσας ἐπὶ τοῦ βήματος, ἐκλέψει τὸν Παύλου ἠρείην. 7 παραγενομένου δὲ αὐτῶν, περιεβολήν οἱ ἀπὸ Ἰερουσαλήμ καταβαβλοῦσι τὸν Ιουδαίον, πολλά καὶ βαρεία αἰτίαμα θέσεται κατὰ τὸν Παύλου, διὸ ισχοῦν ἀποδείξει, 8 ἀπολογομυσίαν αὐτῶν, &quot;Οτί οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε</td>
<td>And when he had tarried among them more than ten days, he went down to Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the 7 Jews who came down from Jerusalem stood round about him, and laid many and heavy complaints against Paul, which they could not prove; while 8 he answered for himself, Neither against the law of the Jews, nor against the temple, venire. Sed ut Fruicus recte monuit, hoc si Lucas voluisse, scripsisset. Josephus uses οἱ δεσπόται in the same sense, and many other writers as indicative of power, whether physical, moral, or ecclesiastical.</td>
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1 For ἡσχημαν is substituted καὶ προέρχεσθαι by Ln., Tt, a reading not so strongly supported by Gb. The priests and elders were as much as ever enraged against Paul, and nothing but his blood would satisfy their malice. Gb., Boothr. 2 Κατάθλιψις νυνί. "Forming a plot to kill him," Penn. "having laid an ambush," Thomp.; "placing an ambush," Murd., "lying in wait to kill him," Wss.; "preparing an ambush," Hack.; "to lie in wait to destroy him," Boothr. 3 Ἀπεκρίθη—ἐκπροσενεθεῖς. This indicates not a refusal, but an intimation that he should be kept at Cesarea, insomuch as Festus was about to return to that place, and would, when there, judge his case. Th. Τυρείσθαι. "That Paul was in custody." Thomp.; "kept in custody," Hack. 4 Οἱ οὖν δεσπόται εἰς ἕναν, the powerful, not the able. Not those who are able have it in their power. Cal., Grot., Hack. "Let the chief men among you go down with me," Thomp.; "let those, therefore, among you who are able, said he, come down with me," Penn.; "Let those, therefore, among you who are able," Murd. Verba οἱ δεσπόται εἰς ἕναν Erasmus, Grotius all explicant: quibus commodum est Caesarum venire. Sed ut Fruicus recte monuit, hoc si Lucas voluisse, scripsisset. Josephus uses οἱ δεσπόται in the same sense, and many other writers as indicative of power, whether physical, moral, or ecclesiastical. 5 Ἐπηρεάσεται, "stood around him, not the tribunal," Kui.; "stood round about," "stood around him," Hack., Penn.; "stood around," Thomp.; "Surrounded him," Murd. "Most manuscripts omit κατὰ τοῦ Παύλου, after γένος," Hack. Th. ἡ κυριαρχία, instead of γένος, before κατὰ τοῦ Παύλου. Ἀποδείξεις—ἀποδείξεις, probο, demonstrο, Acts 2:22. 2 Thess. 2:4. 8 ὡστε εἰς τὸν νόμον—τὸ ἐναρκεῖ εἰς Καισαρία. Ὡς τρεῖς times very specific—neither against the law, the temple, nor against Caesar. 9 Εἰς is seldom translated against. For the most part it occurs in cases of trial, charge, or legal prosecution. Relation to, for, or against, is often indicated by it. The context must decide its value. Εἰς Χριστόν may, according to the import of the preceding verb, be either for, or against Christ. Ὡς τρεῖς Καισαρία τῇ ἡμέρᾳ, neither have I in any respect sinned against Caesar.
KING JAMES’ VERSION.

temple, nor yet against Cesar
have I offended any thing at all.
9 But Festus, willing to do
the Jews a pleasure, answered
Paul, and said, Wilt thou go
up to Jerusalem, and there be
judged of these things before me?
10 Then said Paul, I stand at
Cesar’s judgment-seat, where I
ought to be judged: to the Jews
have I done no wrong, as thou
very well knowest.
11 For if I be an offennder,
or have committed any thing
worthy of death, I refuse not to
die: but if there be none of these
things whereof these accuse me,
no man may deliver me unto
them. I appeal unto Cesar.
12 Then Festus, when he had
conferred with the council,
answered, Hast thou appealed unto
Cesar? unto Cesar shalt thou go.
13 And after certain days,
king Agrippa and Bernice came
unto Cesarea, to salute Festus.
14 And when they had been

GREEK TEXT.
eis το ἱερὸν, οὔτε εἰς Καῖσαρά τι
ἡμαρτον. 9 Ὁ Φήστως δὲ τούς
Ἰουδαίοις θέλων χάριν καταθε-
σθαι, ἀποκριθεὶς τῷ Πάουλῳ εἶπε,
Θελεὶς εἰς Ἰερουσαλήμ ἀναβας,
ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ’
ἐμοῦ; 10 Ἐπι τοῦ βήματος Καίσαρος
ἐκεῖ ἢμῖν, οὗ μὲ δεὶ κρίνεσθαι.
Ἰουδαίοις οὐδὲν ἠδύκησα, ὡς καὶ
σὺ καὶ Καῖσαρ εὐγνώσῃς: 11 εἰ
μὲν γὰρ ἀδίκω καὶ ἑξιον βανᾶτον
πεπραχά τι, οὐ παραπτωμα τὸ
ἀποθανεῖν εἰ δὲ οὐδέν ἐστιν ὃ
οὕτω καταγγελόμενοι μου, οὐδεὶς
μὲ δῶναι αὐτοῖς χαρίσασθαι.
Καίσαρα ἐπικαλοῦμαι. 12 Τὸτε
ὁ Φήστως συναλλάξας μετά τοῦ
συμβουλίου, ἀπεκρίθη, Καίσαρα
ἐπικέκλησαι, εἶπ Καίσαρα ἐπι-
ρεῖτας.
13 Ἡμερῶν δὲ διαγενομένων
τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ
Βερνίκη καταθητήσας εἰς Καῖ-
σαρεῖαν, ἀσπασάμενοι τὸν Φήστων.
14 ὡς δὲ πλείους ἡμέρας διέτριβον

REVISED VERSION.
nor yet against Cesar have I
at all offended. But Festus, 9
willing to do the Jews a favor,
answered Paul, and said, Will
you go up to Jerusalem, and
there be judged of these things
before me? Then said Paul, 10
I stand at Cesar’s judgment-
seat, where I ought to be
judged: to the Jews I have
done no wrong, as you your-
self very well know. For if I 11
am doing wrong, and have
committed any thing worthy
of death, I refuse not to
die; but if there is nothing
in these matters of which they
accuse me, no man can de-
deliver me up to them: I appeal
to Cesar. Then Festus, when 12
he had talked with the coun-
cil, answered, You have ap-
pealed to Cesar, to Cesar shall
you go.

And after certain days, king 13
Agrippa and Bernice came
to Cesarea to salute Festus. And
14 when they had been there many

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3 ἐπὶ τοῦ βήματος, n. r. l. ἐπὶ, followed by a genitive, oc-
curs Matt. 27:19. In connection with judges and tribunals,
and in appearing before them, connected with a genitive, ἐπὶ is
often represented by the word before. 29:30; 24:19; 25:26;
28:2.

4 Ἱηριζόμην, to give, to give frankly, to grant, to forgive.
Here alone, in comb. ver., it is represented by to deliver up;
forensically, to deliver, to give up; in our currency, to deliver
into custody. "No one can give me up to them, merely to
gratify." Dodd.; "no one has power to deliver me up to
them." Penn; "no one should deliver me up to gratify
them," Booth.; "no one can gratify them at my expense.
Wakef.; "no one may sacrifice me to their pleasure," Murd.;
—a very free translation— "no one can give me up to
gratify them," Thomp.

5 καὶ ἐκκαλοῦμαι—καὶ ἐκκαλοῦμαι, ouma—cognominor,
modo passive, modo active sumitur, et uestque, to call upon
another for help in extremity, sometimes merely to call, to

6 ἔκκαλον, κοινονυμία της ομοθετίας, διαγενομένου μετα
current value, N. T. μετα—συμβουλίου, in its
currency five times, N. T. council, twice council. ἐκκαλο-
σας; hast thou appealed to Cesar? Frequently surmamed
call on, or upon.

7 Ἀσπασόμενοι. Salute, greet, and embrace are its rep-
resentatives in N. T., comb. ver. Here salute is most apropos.
here many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth;

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which

the only occurrences of this word in the N. T., rendered, cons. ver., superstition, and superstitious.

Not too superstitious, some say, because Paul would not have aroused their prejudices. This is doubtful. "Much given to Divine worship," not too superstitious, as our translators have expressed. "Femy worthier," Wiclif; "more than others attentive to religious matters," Bloomfield. This is sufficiently paraphrastic. Pollux has assigned διαθηματος to the pius. It is by some supposed that Paul used it in this favorable sense, to propitiate the ears of the Athenians. None doubt that Paul found a true bill when he charged the Athenians of being exceedingly devoted to the worship of the shades or spirits of dead hero-men.

"Διαθηματος, a vox medio, may signify also, more superstitious," Hack., who on ch. 17:21-23 adds: "It is improbable, as a matter of just rhetoric, that the apostle employed it in that reproachful sense at the outset of his remarks." He proceeds to deduce their seeking after God (which Paul, doubtless, considered as something good) from this διαθηματος, or religious propensity, so prevalent among the Athenians. He announces himself as one who would guide their διαθηματος, not rightly conscious of its object
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<td>was dead, whom Paul affirmed to be alive.</td>
<td>τεθνηκότος, ὅν ἐφασκέν ὁ Παῦλος σὺν.</td>
<td>sus, who had died, whom Paul affirmed to be alive.</td>
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</tbody>
</table>
| 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. | ἀπορούμενος δὲ ἔγω εἰς τὴν περὶ τοῦτον ζήσην, ἔλεγον, εἰ βούλοντο πορεύεσθαι εἰς Ἰερουσαλήμ, κἀκεῖ κρίνεσθαι περὶ τοῦτον. | because I doubted how to investigate such questions, I asked him whether he would go to Jerusalem, and be judged concerning these matters: | 21 to ῶ τοῦ Ἰερουσαλήμ ἐπικαλεσμένον τηρήθη ἀυτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἐστὶ δὲ πέμψω αὐτὸν πρὸς Καίσαρα. | but Paul having appealed, to be kept as a prisoner, with a view to the examination of Augustus, I commanded him to be kept till I shall send him to Caesar. | 22 Ἀριστεῖς δὲ πρὸς τὸν Φήστον ἐφή, Ἐβαυλόνηθη καὶ αὐτὸς τοῦ ἀνθρώπου ἄκοινα. | Then Agrippa said unto Festus, I myself also would wish to hear the man. | 23 Ἶδην ἐπαίρων ἐλθόντος τοῦ Ἀριστεία καὶ τῆς Βερικῆς μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τὸς χιλιάρχῳ καὶ ἀνδράς τοὺς καὶ ἔξοχοι ὑστὶ τῆς πόλεως, καὶ κελευσάτων τοῦ Φήστου, ἤχηθε ὁ Παῦλος. | And on the morrow, when Agrippa had come, and Bernice, with great pomp, and had entered into the place of audience, with the chieftains and principal men of the city, at the command of Festus, Paul was brought forth. | 24 καὶ φησιν ὁ Φήστος, Ἀριστείας βασιλέως, καὶ πάντες ὁι συνμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον | Then Agrippa said to Festus, I myself also would wish to hear the man. | and to-morrow, said he, thou shalt hear him. | 25 εἰς τίνι ὑπάρχων ἐλθόντως τοῦ Ἀριστεία καὶ τῆς Βερικῆς μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τὸς χιλιάρχῳ καὶ ἀνδράς τοὺς καὶ ἔξοχοι ὑστὶ τῆς πόλεως, καὶ κελευσάτων τοῦ Φήστου, ἤχηθε ὁ Παῦλος. | And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at the command of Festus, Paul was brought forth. | and all men which are here present with us, ye see this man about whom all the multi-

and aim, to a state of clear self-consciousness, by a revelation of the object to which it thus ignorantly tended. Neander, Hacket.

Θρώπωσις is the word used by James and Paul to indicate religion in its Jewish and Christian sense and currency, and much more in concert with its object and design than ἰαστὴρ διάμορφος.

* ἰαστήρ διάμορφος. The latter term occurs but once in the Christian Scriptures, and is here rendered, in con-

ver., hearing, the hearing of Augustus. Cognition is its most appropriate representative in our vernacular. The judgment, or hearing of a cause—a trial, or an investigation, or examination—presents it in its full import. Any one of these, indeed, answers the present occasion. This is a striking instance of the freedom of interpretation of metaphorical language. Co-

gnoscio instead of cognoscor, or of con and noscos.

Cicero uses this word as equivalent to make inquiry, and Suetonius, to judge, or determine a matter. Physicians have introduced this word into their science and art, and now we have the diagnosis—diagnosis of disease, or its symptoms—as an English word naturalized and nationalized.

* ἐβαυλόμεν καὶ αὐτὸς. Ἐβαυλόμεν, was minded, willing, intended, disposed, would. Such is the variety of its rend-

ings, com. ver. I myself was willing, quite analogous to Paul’s style, Rom. 9 : 3, γεγομένοι γε ἀντος. Like the Jews, said Paul, For I too myself was wishing to be acquitted from Christ, ἀναδέχομαι ἐναί — not when he wrote to the Romans, but comparing himself to them in his former state, as if he had said, “As they are now so once was I,” wishing to be accounted acquitted from Christ. So Agrippa said to Festus, Ἐβαυλόμεν καὶ αὐτὸς, I also myself am wishing to hear him, I desire to hear him. Agrippa ad eum aures plura de Jesu et Christianorum secta pervenerant. Vide 26 : 28. Ruin.

* Μετὰ πολλῆς φαντασίας, cum ingenti pompa—with great pomp—μετὰ ὑποτεντὸν εἰς τὸ ἀκροατήριον, having entered with great pomp into the auditorium, the Hall of audience—the place of hearing—found only in this place N. T., Auditorium.
KING JAMES' VERSION.

The multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAP. XXVI.

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

GREEK TEXT.

περὶ οὗ πάν τὸ πλῆθος τῶν Ἰουδαίων ἐνετύχων μοι ἐν τε Ἰεροσολύμωι καὶ ἐν Βάρβαροις, ἔπιστομένοις μὴ δεῖν ζητῆσαι μυρτές. 25 ἐγὼ δὲ καταλαβομενος μηδὲν ἐξισορροητικῶς ἠθετον ἐφαρμόσας, καὶ αὐτὸν δὲ τούτου ἐπικαλεσάμενον τῶν Σεβαστῶν, ἔκρυεν πέμπειν αὐτὸν. 26 περὶ οὗ ἀσφαλεῖς τι γράψαι τῷ κυρίῳ οὐκ ἔχω διὸ προῆγαγαν αὐτὸν ἐν ἰμαίς, καὶ μάλιστα ἐπὶ σοῦ, βασιλεὺς Ἀγρίππα, ὥσποτ ἐν ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27 ἀλλοι γὰρ μοι δοκεῖ, πεποιησας δέομαι, μη καὶ τὰς κατὰ αὐτοῦ αἰτίας σημάναι.

REVISED VERSION.

man about whom "all the multitude of the Jews have interceded with me, both at Jerusalem, and also here, crying out that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself having appealed to Augustus, I determined to send him: of whom I have 26

nothing certain to write to my sovereign, wherefore I have brought him forth before you; and especially before you, king Agrippa, that after examination, I may have something to write. For it 27

seems to me "unreasonable to send a prisoner, and not also to signify the charges against him.

CHAP. XXVI.

Then Agrippa says to Paul, 1 You are permitted to speak for yourself. Then Paul stretched forth his hand, and answered for himself: I think 2

myself happy, king Agrippa, because I shall answer for myself this day before you, concerning all the things of which I am accused by Jews:

* The precursory could say, πᾶν τὸ πλῆθος τῶν Ἰουδαίων, "all the whole multitude of the Jews." A very vague charge, εἰσόδοντας μὴ δεῖν ζητῆσαι μυρτές. Ἐνετύχων μοι, in malem partem, interceded with me. Some manuscripts read, ζητῆσαι μοι, and so in the next verse some read, ζητῶν μοι, and others, τοιοῦτον μοι. 1

2 περὶ οὗ, concerning whom I have nothing sure, definite to write to the sovereign. In σοι τὰ γράψαι the pronoun belongs to the first verb, not to the second, Kuhn, Hack. 1

Some repeat οὐσιόλειν after τοι (Mey.), which is not necessary," Hack. 1

For γράψαι ὶν, Ἰν. γράψῃ, Gb. doubtful. 1

* For it is unsuitable when we send up a prisoner, not to designate his offense,” Murd.; “unreasonable in sending a prisoner, not to signify the charges against him,” Ws., Penn.; “without specifying the charge,” Thomp.; "signifying the charge,” Wakef.; “the charges,” Boothr.

* Ἐπειδὴ δέδεται μοι ἐπὶ σεισμόν λέγειν. For ὀρθ., Lc., Tt., Gb. would substitute περὶ. Nothing important in deciding this case; whether concerning himself, or for himself, is quite equal in law, or equity. And whether we represent καταλαβέω by suffer, or permit, or have leave, or license, or liberty, is wholly a matter of taste, as it is, indeed, in a hundred other cases. In our taste, we would prefer, "you are permitted to speak for yourself," or, thou art permitted to speak for thyself. You should be followed by yourself, and thou by thyself, a congruity which is not always appreciated, or even perceived.

* Grammatically, there is a difference between Jesus, and the Jews. The former may be only a clique; the latter is the whole nation. We appreciate the difference between, Americans have taken Cuba, and, the Americans have taken Cuba. As a scribe, or even as a prudent man, Paul would not have represented himself before King Agrippa as having the whole whole.
<table>
<thead>
<tr>
<th>KING JAMES’ VERSION.</th>
<th>GREEK TEXT.</th>
<th>REVISED VERSION.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.</td>
<td>στην οὖν σε πάντων τῶν κατὰ Ἰουδαίους ἐθνὸν τε καὶ ζητημάτων. διὸ δείχνα μου, μακροθυμοῦ ἀκούσα μου, σὲ τὴν μὲν οὖν βλέψαι μου τὴν ἑκάστην, τὴν ἀρκείας γενομένην ἐν τῷ ἔθνει μου ἐν Ἰερουσαλήμ, ἵστατε πάντες οἱ Ἰουδαίοι, προανακρίνετε μὲν ἀνοίγετε, ἢ ἂν ἄλλως μαρτυρεῖν, ὡς κατὰ τὴν ἁριστέατην ἀόδειν τὴν ἴματερα βοηθείας ἑρίσαν Φαρισαῖος, καὶ νῦν ἐπ’ ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἐστήκη κρι- νόμενος, εἰς ἣν τὸ διδακτικήν μὴ ἔμμοι ἐν ἑκτενείᾳ νύκτα καὶ ἴμεραν λατρεύων ἐλπίζει καταρ- τίσαι: περὶ δὲ ἐλπίδος ἐγκαλου- μαι, βαισιλεία Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.</td>
<td>because I know you to be especially skilled in all customs and questions which are among Jews; wherefore I beseech you to hear me patiently.</td>
</tr>
<tr>
<td>4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.</td>
<td>5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee.</td>
<td>My manner of life from my youth, which was at the first among my own nation at Jerusalem, all the Jews know, who have known me from the beginning, if they would testify, that after the strictest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto our fathers:</td>
</tr>
<tr>
<td>5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee.</td>
<td>6 And now I stand, and am judged for the hope of the promise made of God unto our fathers:</td>
<td>to the accomplishment of which promise our twelve tribes, earnestly serving God day and night, hope to attain; on account of which hope, king Agrippa, I am accused of the Jews.</td>
</tr>
<tr>
<td>8 Why should it be thought</td>
<td>Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.</td>
<td>What!</td>
</tr>
</tbody>
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On this Ἰουδαίοι Professor Hackett says—"without the article (comp. 22: 30), because would represent the accusation as purely Jewish in its character." Very good, indeed; but not quite enough. Purely Jewish may include the whole nation of the Jews; but that was still too formidable for the occasion. To have the Jewish people all in combination against him, was, indeed, greatly enhancing the argument against himself. But Paul, still more prudently, gives the bald indefinite word Ἰουδαίοι, indicating a mere clique, and neither a tribe, nor a nation, nor a whole people. It is not often that we find an illustration, so unambiguous and forcible, of the grammatical power of the presence or absence of the article. The power of its absence can only be valued by the power of its presence. "The head and front of his offending" extends only to an indefinite class of Jews. We, therefore, prefer, "I am accused by Jews," to, "I am accused by the Jews."

" Ὑπαρχόντων με συνάνθρωποι. "Who knew me from the first," Wes.; "who were acquainted with me many years ago," Wakef.; they have a prior knowledge of me, from an early period," Thomp.; "Who have known me from the beginning," Penn.
KING JAMES’ VERSION.
a thing incredible with you, that
9 I verily thought with myself,
which thing contrary to the name of
Jesus of Nazareth.
10 Which thing I also did
in Jerusalem: and many of the
saints did I shut up in prison,
having received authority from
the chief priests; and when they
were put to death, I gave my
voice against them.
11 And I punished them oft
in every synagogue, and com-
pelled them to blaspheme; and
being exceedingly mad against
them, I persecuted them even
unto strange cities.
12 Whereupon, as I went to
Damascus, with authority and
commission from the chief
priests,
13 At mid-day, O king, I saw
in the way a light from heaven,
above the brightness of the sun,
shining round about me, and
them which journeyed with me.
14 And when we were all
fallen to the earth, I heard a
voice speaking unto me, and
saying in the Hebrew tongue,
Saul, Saul, why persecutest thou
me? It is hard for thee to kick against
the pricks.
15 And I said, Who art thou,
Lord? And he said, I am Jesus
whom thou persecutest.
16 But rise, and stand upon
thy feet: for I have appeared
unto thee for this purpose, to
speak against Christ, or to speak disparagingly of him, is
blasphemy.

GREEK TEXT.
tai par’ iμων, ει ο Θεος νεκρον εγειρει; 9 εγω μεν ουδ εδοξα
εμαυτω προς το ονομα Θεου του Ναζωραιου δειν πολλαι έναν-
tia πραξα; 10 ο και εποιησα εν
τη Ιερουσαλημ και πολλοι των
αγιων εξανθαλασσαν κατεκλησα
την παρα των άρχιερων έξου-
σιαν λαβον αναρρωμενον τε
αυτων κατηνεγκα ψηφων. 11 και
cατα πασας των συναγωγων πολ-
lακις τιμωρων αυτων ημαγακαι
βλασφημειν περισσως τε έμ-
πανομενοις αυτοις εδικνων εως
cαι εις τας εξω πολεις. 12 εν οις
cαι πορευομενοις εις την Δαμα-
sκον μετ έξουσιας και έπιτροπης
της παρα των άρχιερων, 13 ημε-
rας μεσης κατα την οδην έιδου,
βασιλει, ουρανοθεν υπερ την
λαμπροτητα του ολου, περιθα-
nυμαι με φως και τους συν έμοι
πορευομενους. 14 παντων δε κα-
tapeasontων ημων εις την γην,
ηκουνα φωνην λαλουσαν προς
με και λέγουσαν τη Εβραιοι
dialektos Σαουλ, Σαουλ, τι με
diakosai; σκληρον σοι προς κεν-
tra laktikes. 15 εγω δε ειπον,
της ει κυρι; ο δε ειπον, εγω
eimai Ιουσους δο νυ diakosai. 16 αλ-
η λα αναστηθι, και στηθι επι τους
ποδας σου εις τουτο γαρ οδον

REVISED VERSION.
Is it judged incredible with you
that God raises the dead?
9 I indeed, thought with myself,
that I ought to do many things
against the name of Jesus of
Nazareth. Which things I also
did in Jerusalem: and many of
the saints I shut up in prisons,
having received authority from
the chief priests; and when
they were put to death, I gave
my voice against them. And
punishing them often through-
out all the synagogues, I com-
pelled them to revile Jesus,
and being exceedingly mad
against them, I persecuted
them even to foreign cities.
In doing this, as I went to Da-
mascus, with authority and com-
mmission from the chief
priests, at mid-day, O king, I saw
along the way a light from heaven,
above the brightness of the sun,
shining round about me, and
those that journeyed with me.
And when we had all fallen to
the earth, I heard a voice speak-
ing to me, and saying in the
Hebrew tongue, Saul, Saul, why
do you persecute me? It is
hard for you to kick against
good. And I said, Who art thou,
Lord? And he said, I am Jesus
whom you persecute.
But rise, and stand upon your
feet: for I have appeared
unto thee for this purpose, to
make you a minister and a wit-

* Es is very generally translated by if: by that, in the com-
ver. To, interrogative, what? indicative of surprise. According
to punctuation in Bagster’s selected readings, we punctuate and
render it. What? Is it judged, etc.

f To revile Jesus. Jesus, in this place, is a necessary
supplement to ordinary readers. Indeed, it is contextually
the sense of the passage. It was not as some, if not
many, of the uneducated imagine, to blaspheme God. To

e Kata την οδον, “on the way.” De Wette, (Mey, Rob.);
“along the way,” Hack.

b Instances of this formula are given, from Greek and Roman
writers.

“Nam quae insita est,
Adversum stimulus calceus”—Terence.
KING JAMES' VERSION.

make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles,

GREEK TEXT.

σοι, προξενίσας αὐτούς, ὑπὲρ τήν καὶ ἑάντα ἐν τῇ έιδέ των ὑπόθεσιμαι σοι, ἐξαπορούμενος σε ἐκ τοῦ λαοῦ καὶ τῶν ἐνθῶν, εἰς οὐδὲν οὖν σε ἀποστέλλω, ἀνοίξά τις ὑπόθεσις αὐτούς, τοῦ εἰπάρειν ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατάνα ἐπί τοῦ Θεοῦ, τῶν λαβέων αὐτούς ἀφέων ἀκαρπίαν, καὶ κληρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς εἰμὲ. 26 Ὁδεν βασιλέως ἀγρίππα, οὐκ ἔγνωμεν ἀπεθανής τῇ οὐρανίῳ ὁμαθεῖ. 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρὸ τοῦ ἱερουσαλήμ, εἰς πᾶσαν τῇ τῆς χώραν τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν,

REVISED VERSION.

ness both of those things you have seen, and of those things in which I will appear to you; delivering you from the people of the Gentiles, to whom I now send you, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by the faith respecting me.

Whence, king Agrippa, I was not disobedient to the heavenly vision, but showed first to those of Damascus, and at Jerusalem, and throughout all the region of Judea, and then to the Gentiles,

The translators of the Received Version were quite arbitrary in their respect to the presence of the article. Some forty times they have annihilated it in their version, when the apostles wrote it as all important to the proper and profitable understanding of the mind of the Spirit.

Πίστει, faith, and ἡ πίστις, the faith, are very distinct ideas. We have this most important common noun in the apostolic writings in two very different, distinct, and clearly appreciable attitudes; subjectively and objectively contemplated. When used subjectively, in reference to a person, unless it become itself the subject of a proposition, it is anarthrous; when objectively, with the article always, or with some other distinguishing connective, indicative of its special significance and association. On turning to Paul's splendid development of the renowned "cloud of witnesses," he summons the mighty men of faith to demonstrate his own definition of it. He first defines faith, and gives twenty-three cases of it, illustrative of it as a principle of action in its subject. In each and every one of these cases it is anarthrous. In conclusion (Heb. 11:39) he says, οὕτως πίστει προσεχθὲς διὰ τῆς πίστεως. Thus distinguishing the faith objectively, from faith subjectively contemplated; an inheritance through the faith.

Εἰς εὐς, towards me, into me, are awkward and clumsy formulas of speech. With regard to me, or respecting me, are not only good English, but as fashionable as unto me, toward me, concerning me, upon me, at me, all of which, and many similar are, in common, constituted representatives of εἰς, in its numerous and various associations.
KING JAMES' VERSION.

that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, whereof also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

GREEK TEXT.

ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἡσύχας τῆς μετανοίας ἦργα πράσσοντας. 21 ἕνεκα τούτων με οἱ Ἰουδαίοι συναλλάξαντον ἐν τῷ ιερῷ, ἔπειραν διαχειρισθῆναι. 22 ἑπεικουρίας οὖν τυχών τῆς παρὰ τοῦ Θεοῦ, ἀχρί τῆς ἡμέρας ταύτης ἑστηκα, μαρτυροῦμένοι μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγον ὁ τε οἱ προφηται ἐλάσθαν μελλόντων γίνεσθαι καὶ ἡμῖν. 23 ἐκ παθήσεως ὁ Χριστός, ἐκ προτοσ τοῦ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἑνέκου. 24 Ταῦτα δὲ αὐτοῦ ἀπολογοουμένου, ὁ Φήστος μεγάλη τῇ φωνῇ ἐφη, Μάρτυς Παύλου τοῦ πολλὰ σε γράμματα εἰς μαθηματικούς περιτρέπει. 25 Ο δὲ, Οὐ μαίνομαι, φησί, κράτιστε Φήστε, ἀλλὰ ἀληθεία καὶ σοφροσύνης ῥήματα ἀποφθέγματι. 26 ἐπισταταί γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς δὲ καὶ παρῆκασθεὶς μενος λαὸς· λανθανεῖ γὰρ αὐτὸν τοῖς τούτων οὐ πείδομα οὖν οὐ γὰρ ἔστιν ἐν γονίᾳ πεπραγμένου

REVISED VERSION.

they should reform and turn to God, and do works proper for reformation. For these 21 causes the Jews seized me in the temple, and tried to kill me. Having, however, ob-22 tained the help of God, I continue to this day, testifying both to small and great, saying no other things than those which the prophets and Moses did say would come: that 23 the Christ was to suffer, and that he first, by his resurrection from the dead, would show light to the people, and to the Gentiles.

And as he thus spoke for 24 himself, Festus said with a loud voice, Paul, you are mad, much learning has made you mad. But he says, I am not mad, 25 most excellent Festus; but speak the words of truth and of a sound mind. For the 26 king well knows concerning these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him: for this thing has not been done in a corner. King 27

1 We are still more penetrated with the conviction that μετανοέω and μετανοεῖν should be represented in all cases by reform and reformation. They are not equivalents to μεταμορφοῦμαι and μεταμορφία. When and where the Holy Spirit uses two words, we should not use only one. Penance is not reformation. A change of views is not a change of conduct, nor a change of life. That sinners should not only be regretful, and mourn over the past—not merely profess reformation, but do works meet, or suitable to such profession of reformation. Metanoia is more painful and sorrowful reminiscences of the past, pregnant with fearful forebodings of the future; but a change of views, a change of mind and purpose, a change of heart and of life are represented by μετανοεῖν. There are works meet and suitable to a change of views and a change of heart which are called works meet for repentance.

2 Ex παιδεύων ὁ Χριστός, might otherwise be rendered, whether the Christ can suffer. De Wette, Mey. “Not whether he must suffer in order to fulfill the Scripture.” Hackett. “Some make εἰ ἐστί, i.e., the sign of a moderated assertion.” Ark. “That the Christ would suffer death,” Wack. Penn.; “should suffer,” Thomp. Booth. According to Hackett, the Apostle “approaches the question on the Jewish side of it, not on the Christian, and that was, whether the Messiah being such as many of the Jews expected, could suffer.” Others make εἰ καὶ Δια καὶ τῶν μετανοόμενων, εἰς τῶν πεπραγμένων with Christians. But such was not the Messiah expected by the Jews. And, therefore, the point in debate was whether, according to prophecy, the Messiah could suffer death. Paul proved that he could die, and did die, according to the Scriptures.

* Σωφροσύνη, sobriety. So rendered in its two other occurrences in Paul’s writings. It is an antithesis of μανικαὶ ἢ μανικαὶ—αλειμαῖς, of truth, “as opposed not merely to falsehood, but to the fancies and hallucinations of a disordered intellect.” Hackett.
27 King Agrippa, believest thou the prophets? I know that thou believest.

Agrippa, do you believe the prophets? I know that you believe them. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

... and every fowl of the air to Adam to see what he would call them. And whatsoever Adam called every living creature, that became the name thereof.” Gen. 2:19. Adam was, therefore, the most learned zoologist that ever lived.

But we must hear the profound Kunoel on this verb chreematizō. *Χρηματίζω (chreematizo; among the Greeks in Attika indicated to transact anything, or to transact a matter that it should thence obtain a name. His own words are: “Aticit erat res agere; apud re civitatis enim is aget ut nomen inde adspiciarum hic significatio inscripta.” In consulting Thesaurus Graecae Linguae, secundum Constantini methodum et Schrevelici, Reseratus, concinnatus, et adornatus, studio et industria Guilemi Robertson, Cantabrigiae, a.d. 1676, we find this name dilated upon in the words following, to wit: “Χρηματίζω του μονδης Χρηστιανος, nam cognomenta hominibus imponi solet ex negotio quod tractabant, vel ex efficacia quo fundebantur; item oraculo reddo. Respon- sum do at postulata, ut prosequam vicem matrimon. Diodorus.”

To this high authority we shall only add that of Leigh’s Crit. Sacra, London, a.d. 1650: “Χρηματίζω, omis, nominor, Divinitates nuncior. Rom. 7:3, χρηματιζων, vocabitur sci. adulterae—she shall be called an adulteress.” Acts 11:26 it indicates “to be called,” “to be named,” not to call themselves. Let us hear Kunoel a little further. “Queritur, imposuerintur Christi Sectantes sibi ipsi hoc nomen, un illet acceperint ab alia. Christi cultores ipsos primum usus esse Christianorum appellations non modo probati nequit, sed etiam gravibus negotiis potest argumentum. Primum enim, si sibi ipsi peculare nomen vindicassent, invidebant adversus se graviorum excitationem, et magis magis alium esset.” “That the Christian worshippers placed this name upon themselves is not only void of all scriptural evidence; but can be defended with weighty arguments. If they had asserted, or vindicated a right to the name, they would have only excited a more grievous enmity against themselves, and more and more nourished it.” So reasoned Kunoel. Besides, the Greek text, fairly interpreted, affords no authority for such an idea. That it may with all propriety, and with little or no reasonable offense, now be assumed and worn by the disciples of Christ everywhere, is not to be questioned, at least, comes not within our present horizon.

But it may be said, Does not the word χρηματίζω in Hebrew style intimate a Divine oracle? Does it not in the Christian currency imply or involve a Divine communication, or suggestion? We can positively say that while this sometimes be the case, it does not necessarily indicate such an
### KING JAMES' VERSION.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

### GREEK TEXT.

γενέσθαι. 29 ὁ δὲ Παύλος ἔπει, Ἑξωκαίμην ἀν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάσας τοὺς ἁκούοντάς μου σήμερον, γενέσθαι τοιούτους ὅπως κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. 30 Καὶ ταῦτα ἐποντὸς αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμόν, ἂ τε Βερνίκιος, καὶ οἱ συγκαθήμενοι αὐτῶς. 31 καὶ ἀναχωρήσαντες ἔλαιος πρὸς ἀλλήλους λέγοντες, Οὐ τίν δέν μηδὲν ξενόν ἡ δεσμόν πράσον ὁ ἄνθρωπος αὐτός. 32 Αὐγιππας δὲ τῷ Φήστῳ ἐφη, Ἀπολελούθαι ἔδωκε τὸ ἄνθρωπον ὁ ἄνθρωπος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

### REVISED VERSION.

And Paul said, I would to God, that not only you, but also all that hear me this day, were, in a little or much time, such as I am, except these bonds.

And when he had said these things, the king rose up, and the governor, and Bernice, and they that sat with them, and when they had gone aside, they talked among themselves, saying, This man does nothing worthy of death, or of bonds.

Then Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

### Notes on the Text

- It is not always clear that the idea of a Divine oracle in this connection. It may, or it may not, be the most that can be philosophically and truthfully said of it. It would, indeed, be assuming too much, to affirm that it here indicates a special Divine communication. It is quite as possible and as probable, that because the disciples of Jesus spoke so much of his being the Christ, that their enemies indignantly called them Christians. This becomes more plausible from the sufferings of the early Christians on the part of Peter, 1st Ep. ch. 4:16, “If any man suffer as a Christian, let him not be ashamed, but let him glorify God in that name.”

- “I could pray to God,” according to my feelings. Ἐρήμου, with the optative, intensifies the idea, καὶ ἐν ὑπερῴῳ ἐν πολλῷ. Ἑρήμου (v. 28) omitted by Lxx, Tt, Gh. For πολλῷ, Lxx, Tt, Gh. substitute, as a better reading, ἐν ὑπερῴῳ.

- “After anoeto, τε is properly inserted before ὁ βασιλεὺς, both the king and the governor, etc. Then the king rose up is in better taste.”
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<td>CHAP. XXVII.</td>
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<td>And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.</td>
<td>Ὅσε ἐκρήμη τοῦ ἀποτολλοῦ ἡμᾶς εἰς τὴν Ἑλλάδα, παρεδίδηκαν τὸν τὸν Πᾶλλον καὶ τινὰς ἐτέρους δεσμούς ἐκατοντάρχης, ὴμοίῳ Ἰουλίῳ, σπείρῃς Σεβαστῆς. And entering a vessel of Adramyttium, we put to sea, being about to sail by the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under</td>
<td>And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners to a centurion of the Augustan cohort, named Julius. And entering a vessel of Adramyttium, we put to sea, being about to sail by the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we landed at Sidon: and Julius courteously treated Paul, and gave him liberty to go to the friends, to partake of their kindness. And when we had loosed from thence, we sailed</td>
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* Εὐφργηθείη τοῖς αὐτοῖς ἡμῖν. Not their departure, but the time of it, that we (also and company) should sail. The infinitive with τοῦ is generally indicative of purpose. Τινὰς ἐτέρους δεσμοὺς, certain other prisoners; έκρήμη, other; tantamount to άλλος—σπείρῃς Σεβαστῆς, of the Augustan band or cohort—called Italian—generally composed of Italians.  
  
Πλοῖον Ἀδραμύττιον, a ship of Adramyttium, a sea-port of Mysia. Μύλλαν, by Gh. Th. and Meyer, is preferred to μελλόντες—ambiguous according to De Wette. Πλοῖον τοῦ Ἰουλίου τῶν τινῶν ναυτῶν; εἰς αὕτη πλῆθος seems to be wanting, and is in some texts supplied. By what authority we know not.  

* Καυχηθῆναι εἰς Σίδωνον, first per. plur. sor. 1. ind. pass., of καυχάσθαι, διδάσκω. We landed at Sidon, εἰς νάυκα, deorum, downwards, et αὖ, deco; literally, we were borne down into Sidon, a Phoenician city. Our Saviour had visited the confines of Tyre and Sidon; reported Matt. 15: 21. Τοὺς γυναῖκας, not his friends, but the friends, i.e., the brethren. This title, of γυναῖκα, of the brethren, occurs 3d John, v. 15, twice.  
  
Φιλανθρώπους τοῦ Ἰουλίου τὸν Πάλλον ἐφημορίας. Χρόνον, οὐκ οἶον, do, quasi e maio in maio; I benignantly throw my hand in yours. Captain Julius treated benignantly, philanthropically; courteously, is not enough; most benignantly. Captain Julius was a true Roman gentleman. Πάλλος enim may be indefinite; about a week. Hatch, ch. 20: 6, "Means probably about a week.  

4 Ἀναχώρητες ὑπελεύσαντες τὴν Κωπροῦν—επικοινωνεῖ Αἰγαίον, Σάλβο, ἀπὸ τοῦ Ἀδραμύττιον. Ἀναγέννησθαι, ἀναπέσηναι, ἀναποτολλεῖν των τοῦ ἐρμοῦ, καίρῳ. This is a word of special favor with Luke. In the Christian Scriptures ἀναγέννησθαι is found twenty-four times; and of these, out of Luke's writings, only three are found. So largely in the use of this word, he gives much latitude to its import, as well as a very free circulation. Our translators found themselves obliged to give no less a variety in their version of it. On examining it with much care, we find they have given to it the following variety of representatives: lead, lead up, bring, bring up, bring up again, take up, launch, launch forth, offer, loose, sail, set forth, depart. Here are thirteen distinct and distinguishable acts represented in the currency of one man by one and the same word; and these occurring in only two of the twenty-seven documents that constitute the Christian Scriptures! How much, then, depends upon the subject, and the context, and the discrimination of the interpreter or translator. As further developing the progress of our language and of the literature, the taste and science of the age we live in, and more especially the marvelous change that has silently and progressively come upon our language and our taste, we shall give a few versions of the 4th and 5th verses of this 27th ch.  
  
"And whanne we remoueden fro thence we vndirsailed to Cypr, for that Wyndes weren contrarie. V. 5, And we seiliden in the see of Silici, and Panflif; and camen to Lisrie that is Licie." Wiclif, a. d. 1380. V. 4. "And from thence lanced we, and sayled harde by Cyperes because the wyndes were contrarye. V. 5, Then sayled we over the see of Cilicia and Pamphilie and came to Myra a cito in Lycia." Tyndale, a. d. 1534. V. 4. "And when we had launched from thence, we sayled hard by Cyperes, because the Wyndes werend contrarye. V. 5, And when we had sayled over the see of Cylcia and Pampillia we cam to Myra which is in Lycia." Cranmer,
KING JAMES’ VERSION.

Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed unto Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, The Fair Havens; nigh whereunto was the city of Lasea.

GREEK TEXT.

τῇν Κύπρῳν, διὰ τὸ τούς ἀνέμους ἐγένετο ἐναντίον. 5 τὸ τε πέλαγος τὸ κατὰ τὴν Κυπρίαν καὶ Παμφυλίαν διαπλεύσατος, κατῆλθομεν εἰς Μύρα τῆς Λυκίας. 6 Καὶ καὶ εὐρὼν ὁ ἐκαταόργης πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτὸ. 7 ἐν ἑκατὼν δὲ ἡμέραις βραδυπλούσθης, καὶ μόλις γενομένοι κατὰ τὴν Κύδον, μὴ προσέχων ἡμᾶς τὸν ἀνέμον, ὑπέπλησαν τὴν Κρήτην κατὰ Σάλμωνα. 8 μόλις τε παραλείψαντοι ἄτυχεν, ἠθέομεν εἰς τὸν τὸν τινα καλούμενον Κάλαμος Λιμένας, ὁ ἐγνυ ἦν πόλις Λασσία.

REVISED VERSION.

under Cyprus, because the winds were contrary. And 5 when we had sailed over the sea along Cilicia and Pamphylia, we came to Myra, a city of Lycia; and there the centurion found a ship of Alexandria sailing into Italy, and he put us on board of it. And when we had sailed 7 slowly many days, and with difficulty came off Cnidus, the wind not permitting us, we sailed 8 under Crete, over against Salamine; and 8 coasting along it with difficulty, came to a certain place called, The Fair Havens; near which was the city of Lasea.

A.D. 1539. V. 4, "And from thence we launched, and sayled harte by Cyprus, because the Windes were contrary." V. 5. "Then sayled over the sea by Cilicia and Pamphilia, and came to Myra, a city in Lycia." Cranmer, A.D. 1557. V. 4, "And when we had loosed thence we sayled under Cyprus, because the windes were contrarie." V. 5. "And sayling the sea of Cilicia and Pamphilia, we came to Lystra which is in Lycia." Rheins, A.D. 1582. V. 4, "And when we had lanch'd thence we sayled under Cyprus, because the winds were contrary." V. 5. "And when we had sayled over the sea of Cilicia and Pamphilia we came to Myra, a city of Lycia." Com. Ver., A.D. 1611.

Such was the progress, and such were the changes in our English Sacred Scriptures during 231 years.

It will be observed, that the proper names changed less than the common nouns. The reason was, the originals from which they were borrowed were substantially the same, being Grecian and Roman. Again, it will be noted in many places, that a few instances only appear in these two verses of a change in the verbage in our version, compared with the authorized of 1611. These were not made by any assembly recognized in Protestant Christendom, but were made by the unauthorized editors or publishers of them. This is the most convincing argument in vindication of the labors of the Bible Union to have a thorough revision. These selections were made without an election of any place.

* Literally, "upon it." Lake abounds in nautical expressions, and to do him justice, we ought to translate it, technically, "he put us on board of it."
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<td>9 Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,</td>
<td>9 Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἡδὸν ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν ἤστειάν ἡδὸν παρεληλυθέναι, παρηγορεῖ ὁ Παῦλος λέγων αὐτοῖς, Αὐρέξ, θεωρῶ ὑμᾶς μετὰ ἄβρεος και πολλῆς ἐμίας οὐ μόνον τοῦ φόρτου και τοῦ πλοίου, ἀλλὰ καὶ τοῦ ψυχῶν ἡμῶν μέλλεις ἐσεσθαί τον πλοῦν.</td>
<td>Now a long time having elapsed, the navigation being now unsafe (because also the fast was already past), Paul exhorted them, saying, Sirs, I perceive that the voyage will be with violence and much loss, not only of the cargo and ship, but also of our lives. Nevertheless the centurion believed the helmsman and the owner of the ship rather than those things spoken by Paul: and because the haven was incommodious to winter in, the majority also advised to depart thence, if by any means they might attain to Phoenix, to winter, which is a</td>
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<td>10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.</td>
<td>10 Ἀναδρομεῖν ἐπὶ τῷ πλοῖῳ, ἀλλὰ καὶ τῷ ψυχῶν ἡμῶν μέλλεις ἐσεσθαί τον πλοῦν.</td>
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<td>11 Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.</td>
<td>11 Ὅ δ’ ἐκατόν ταρχός τῷ κυβερνητῇ καὶ τῷ ναυκλήρῳ ἐπείδη τὰ διὰ τὰ διὰ τοῦ Παύλου λεγομένων.</td>
<td>Nevertheless the centurion believed the helmsman and the owner of the ship rather than those things spoken by Paul: and because the haven was incommodious to winter in, the majority also advised to depart thence, if by any means they might attain to Phoenix, to winter, which is a</td>
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<td>12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, Luke—the former by Luke only. We can give no reason for it. We have in classic Greek the word ἀρχηγός, a prince, from which the English word arch, a prefix to bishops and some political potentates; and we have in classic Greek ἀρχή of large currency as a constituent of the highest officials in all realms. We observe, once more, that ἀρχή, wherever found, indicates, in the words of the distinguished Edward Leigh, of the first half of the sixteenth century, non principium passum; sed actium significant, a quo omnes creaturum principium suum ducunt: quam interpretationem utrinque Testamenti paginae evincit. Amama, Antibrab. Bib. Lib. 3. Principium, John 1:1; height of place, or superiority of man in his office, 1 Cor. 15:24. It is taken for the magistrate, Luke 12:11. Titus 3:1, aρχή, qui mero imperio utitur—those who have primary and plenary power under God. But we must distinguish the ἀρχηγός from its two associates. Here the helmsman, or the pilot, stands first, he is the master of the ship. He guides and commands its course, and, in this sense, he is not poetically nor rhetorically, but in fact the governor and director of the ship, and, as such, must be obeyed in his station by all aboard. To this effect says Kuinial: “Sed archege est gubernator naves, qui clavum tenet, et puppum diriget.” He holds the helm, and directs the ship.</td>
<td>12 ἀναδρομεῖν, was incommodious, inconvenient. The question was, whether they should abide in that harbor or seek another, not whether they should proceed to Italy at that season. “Paul preferred that they should remain there, and the event justified his discernment.” Hack. Of πλοῖον, the</td>
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KING JAMES' VERSION.

and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running onto a certain island which is called Cauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars appeared in many days, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall

GREEK TEXT.

σαι, λιμένα τῆς Κρήτης βλέπουντα κατὰ λίβα καὶ κατὰ χώραν. 13 ὑποπνεύσασθος δὲ νότον, ὄξαντες τῆς προβείωσε κεκρατήκιναι, ἀρνότες ἁσσον παρελέγουν τῇ Κρήτῃ. 14 μὲν οὖν πολὺ δὲ ἐβαλε κατ' αὐτὸς ἀνέμους τιμφωμίκος, ὁ καλοίμενος Εὐροκλύδων. 15 συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοβαθμίας τῷ ἀνέμῳ, ἔπιθον τε ἐφερομενή. 16 μὴ σοι δὲ τὶ ὑποδραμοῦντες καλοίμενος Κλαύδης, μόλις ἵσχυσαν περικρατεῖσι γενέσθαι τῇ σκαφῇ. 17 ἦν ἀραίτες, βοθείας ἔχοντο, ὑποζωούντες τὸ πλοῖον βοβοιμοῦντες τῇ ηὕρᾳ τοῦ πλοίου ἐκβατολλαμοῦντα τῇ ἐν οὖν σώσει ἐκπέμποντας, καλάσαντες τὸ σκέυος, ἀστος ἐφέροντα. 18 Σφόδρως δὲ χειμαρρόμενον ἡμῶν, τῇ ἐξῆς ἐκδιδόμεν ἐποιοῦντο. 19 καὶ τῇ τρίτῃ αὐτοῖς ἥχεις τῷ σκεῦσι του πλοίου ἑρίξαμεν. 20 μὴ δὲ ἡλίου, μὴ τῇ ἀστρων ἐπιφαινόντων ἐπὶ πλεονασμοὶ ἡμέρας, χειμώνιος τῇ οὐκ οὐλήν ἐπικείμενον, λοιπὸν περιπερίη πάσα ἐξὶ τῶν σωτηρίων ἡμῶν. 21 πολλῆς δὲ ἀστικῖας ὑπερχοῦσις, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν ἐκθέν, ἢ ἔδει μὲν, ὁ ἄνδρες, πειθαρχησάντες μοι ἀνέγερσαι ἀπὸ τῆς Κρήτης, κερδόσας τῇ τὴν ὑπήρχει τὴν ἡμέραν καὶ τὴν ζημίαν. 22 καὶ ταυτὰ παραμένων μιᾶς ἐνθυμεῖν

REVISED VERSION.

haven of Crete, facing south-west and northwest.

Now when a south-wind blew moderately, thinking to have gained their purpose, having weighted anchor, they sailed close by Crete. But immediately a whirlwind, called Euroclydon, struck against the ship. And when it was born away, and could not bear up against the wind, giving up, we let it drive. And running under a certain small island, called Cauda, with difficulty we were able to secure the boat: which when they had taken up, they used helps, undergirding the ship; and fearing lest they should be stranded on the sandbank, they lowered the sail, and so were driven. Now we being exceedingly tempest tossed, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars had for many days appeared, and no small tempest lay on us, at last all hope that we should be saved was utterly taken away.

But after much abstinence, Paul stood in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and so have sustained this harm and loss. Yet now I exhort you to be of good cheer; for there shall be no majority. A consultation being had—the majority were for proceeding to Phoenix; a port in Crete. Strabo mentions a harbor of this name on the south of Crete, and Ptolomy mentions a town called Phoenix, with a port which he names Phenienia. On the contrary, Stephanus Byzantinus calls the town Pheniciae, which Hierocles again calls Phenicio. Κατὰ λίβα καὶ κατὰ χώραν, looking towards, facing, rather than looking to. Lips and Conus, i.e., the points from which the winds so called blew, viz., the southwest and the northwest. Hackett is very felicitous, as well as laborious in his exposition of the usual terms in this description.

* Τυφόνος, a whirlwind, called a Typhon, Euroclydon—Northeastern, Euroclydon.

* Τυφόνος, the syrtis; so called as drawn together by currents of the sea. Rob.

* ἐνθυμεῖται. Literally, gained, sustained.
be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee,

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were

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f Ἀρετέων, I worship, I serve. In its twenty-one occurrences in the Christian Scriptures, it is, in com. ver., rendered four times worship, and seventeen times serve. "It is derived," says Erasmus, "of the particle ἵνα, which is added (prefixed) for more vehemency, and the word τρέμειν, which signifies, to tremble, because it is the use of servants to be much afraid, and tremble at the presence of their masters." Suidas says, it is idem quod mercede servire, and sustains it out of profound writers, the same as to serve for wages. It is specially taken for sacrifice, which is a special part of Divine worship, according to both law and gospel, Rom. 12:7. "θυσία and λατρεία are joined together." Crit. Sacra.

∆ρατέα. In its five occurrences in N. T., four of which are found in Paul's Epistle to the Hebrews and Romans, it is represented by the word service, and God, in every case, is expressed, or implied.

Προσώπων is the word consecrated to worship in its highest and most sublime sense, when and where Jehovah Elohim is the object, or where persons of great dignity, as his ambassadors, are addressed. Its Roman representative is adoro. In the Septuagint it is, indeed, used promiscuously in reference to the homage paid to God and man. "Significant, proprius, capitis inclinati gestum, commoto a fronte galero, cupat submittimus. Erasmus. Adoro est manum ori admovere. It signifieth an outward reverence of bowing down the body to the ground, as well civil as religious homage. It properly signifieth, in falling down to worship, by which word Cornelius is represented as to his manner of worshipping Peter, Acta 10:25." Crit. Sacra.

"The Hebrew word Shachah doth properly signify, to bow down, and, therefore, is used of such bowing down, as is not for adoration as Ps. 42:5, 6, and in divers other places. This Greek word also signifies to use some gesture of body in worshipping, and sometimes to fall down." Dr. Fulk against Gregory Martia.

It comes from κατάω, canis, a metaphor from the manner of spaniels, when they crouch and crouch on the ground before their masters. Zanchius on the second commandment: or, according to others, from κατά, oscular—to kiss—because an ancient custom of adoring amongst the Persians was by kissing the hand, the mouth, or the knees, which was the most profound homage, or adoration. Vide Beza, Matt. 2:11; Rivet on Ps. 22:29; and Grotius on the second commandment. Crit. Sacra.

κατείχεναι se dei paraosthnum. Ac, it is necessary, it behooveth.

καταθεναι—tov, God has given you all that sail with you. They should all be saved for the sake of Paul, because Paul had prayed for them. Such is the view of Calvin, Bengel, Olshausen, De Wette, Hackett, and others. Bengel here remarks: Facilius multi multi cum paucis piis servatur, quam unus pius cum multis reis perit. Navi huc similis mundus. "Many wicked persons can be more easily saved with a few pious persons, than one pious person perish with many wicked persons." Or, more sententious, "Many wicked can be more easily saved with a few pious, than one pious perish with many wicked. The world is like to this ship."

f Πιστευω, I believe. This indicates his consciousness of an authority, of which he felt himself possessed, over the minds of his fellow-passengers.

f Ἐν νησίῳ, upon some island. Such indefiniteness is in good keeping with all the scenes before them. It is also in harmony with the tenor of all Divine responses, or communications to man, as to the future events of his life. Delicate in end, indefinite in the means of escape.
KING JAMES' VERSION.  

Driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;  
28 And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms.  
29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.  
30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,  
31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved.  
32 Then the soldiers cut off

GREEK TEXT.  

'Αδρία, κατά μέσον τῆς νυκτὸς ὑπενύων οἱ ναυτία προσάγειν τιαν αὐτόν κλώαν 28 καὶ βολίσαντες εἶρον ἄργυρας ἕκοιναν βραχὺ δὲ διαστήματες καὶ πάλιν βολίσαντες, εἶρον ἄργυρας δεκαπέντε. 29 φοβούμενοι τὸ μήτως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρώμης βραχὺς ἀγκυράς τέσσαρας, ἥχυσεν ἡμέραν γενέθημα. 30 τῶν δὲ ναυτῶν ξημονοῦντος φυγόν ἐκ τοῦ πλοίου, καὶ καλλασαντον τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει, οὐ εἰς πρώμας μελλόντων ἀγκυράς ἐκτείνειν, 31 εἴπον ὁ Πάῦλος τῷ ἐκκατοντάρχῃ καὶ τοῖς στρατιῶταις, Ἔαν μὴ οὐδεὶς μείνωσιν ἐν τῷ πλοίῳ, ἡμῖν σωθήσεται οὐ δύνασθε. 32 Τότε οἱ στρατιώται

REVISED VERSION.  

borne along in the Adriatic sea, about midnight the seamen thought that they drew near to some land; and sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms.  
Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and longed for the day.  
And as the seamen were about to flee out of the ship, when they had let down the boat into the sea, under pretext of carrying anchors out of the foreship, Paul said to the centurion, and to the soldiers. Unless these abide in the ship, you cannot be saved.  
Then the soldiers cut off

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1 Τετσατομένοις τῷ τεταρτῷ νύχτας, τυχόν ἐν τῷ Ἀδρία, ἡμεῖς βραχὺς εἰς τὴν θάλασσαν, προσάγομεν τιαν αὐτόν κλώαν. 28 καὶ βολίσαντες εἴρον ἄργυρας ἕκοιναν, βραχὺ δὲ διαστήματες, καὶ πάλιν βολίσαντες, εἴρον ἄργυρας δεκαπέντε. 29 φοβούμενοι τὸ μήτως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρώμης βραχὺς ἀγκυράς τέσσαρας, ἥχυσεν ἡμέραν γενέθημα. 30 τῶν δὲ ναυτῶν ξημονοῦντος φυγόν ἐκ τοῦ πλοίου, καὶ καλλασαντον τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει, οὐ εἰς πρώμας μελλόντων ἀγκυράς ἐκτείνειν, 31 εἴπον ὁ Πάῦλος τῷ ἐκκατοντάρχῃ καὶ τοῖς στρατιῶταις, Ἔαν μὴ οὐδεὶς μείνωσιν ἐν τῷ πλοίῳ, ἡμῖν σωθήσεται οὐ δύνασθε. 32 Τότε οἱ στρατιώται

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1. Τετσατομένοις τῷ τεταρτῷ νύχτας—since they put to sea—κατά μέσον τῆς νυκτὸς ὑπενύων οἱ ναυτία προσάγομεν τιαν αὐτόν κλώαν. 28 καὶ βολίσαντες εἴρον ἄργυρας ἕκοιναν, βραχὺ δὲ διαστήματες, καὶ πάλιν βολίσαντες, εἴρον ἄργυρας δεκαπέντε. 29 φοβούμενοι τὸ μήτως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρώμης βραχὺς ἀγκυράς τέσσαρας, ἥχυσεν ἡμέραν γενέθημα. 30 τῶν δὲ ναυτῶν ξημονοῦντος φυγόν ἐκ τοῦ πλοίου, καὶ καλλασαντον τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει, οὐ εἰς πρώμας μελλόντων ἀγκυράς ἐκτείνειν, 31 εἴπον ὁ Πάῦλος τῷ ἐκκατοντάρχῃ καὶ τοῖς στρατιῶταις, ἔαν μὴ οὐδεὶς μείνωσιν εἰς τὸ πλοίον, ἡμῖν σωθήσεται οὐ δύνασθε. 32 Τότε οἱ στρατιώται...
the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat; for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

GREEK TEXT.

ἀπέκοψαν τὰ σχηματικά τῆς σκάφης, καὶ εἶδαν αὐτὸν ἀρνήσεσθαι. ἀρχι δὲ οὐ ἔμελλεν ἡμέρα γίνεσαι, παρεκάλει ὁ Παῦλος ἀπαντᾷς μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσπικελκάτην ζῷμερον ἀμέραν προσδοκώντως, ἅπαντοι διατελεῖτε, μηδεὶς προολαμβάνοι.

34 διὰ παρακαλῶ μίας προσλαβεῖν τροφῆς· τούτῳ γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει οὐδὲν ἵππον θηρίον ἐκ τῆς κεφαλῆς πεσεῖται. Ἐπὶ δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαριστήσας τῷ Θεῷ ἔναπτός πάντως, καὶ κλάσας ἰδοὺ ἐσθίεις. ἐδυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβουσιν τροφῆς· ἶμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, δια- κόςται ἐβδομηκονταί. ἐκούσαν δὲ τροφῆς, ἔκοψαν τὸ πλοίον, ἐκβαλλόμενοι τον σῶμαν ἐκ τῆς θάλασσας.

REVISED VERSION.

ropes of the boat, and let it fall off. And while the day was coming on, Paul besought them all to take food, saying, 'This is the fourteenth day that you have been waiting, and continue fasting, having taken nothing. Therefore I pray you to take some food, for this is necessary for your preservation: for there shall not a hair perish from the head of any of you.

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also themselves took some food. Now all the souls together in the ship were two hundred and seventy-six. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

1 Ta οὖν ἐν τῇ σκηνῇ, the ropes of the boat, most probably those that fastened it to the vessel, not those by which they were lowering it. Notwithstanding the assurance which Paul cherished of the salvation of all on board, he is as special and particular in the direction and use of means as if he had no such assurance; indeed, as if the event desired were wholly contingent on the proper use of the proper means.

2 Ἰδοὺ δὲ γὰρ πρὸς τῆς ἡμετέρας σωτηρίας ὑπάρχει, for this is essential to your salvation. This is, in fact, not too strong: means are necessary to every proposed end. Without adequate means, no end can be attained, or obtained. Υπαρχεῖ, εἶται; τὸ ἐγκόψα, quia quis habet, bona, facultates; often, "de bonis et figuratis de omnibus quae in hac vita diliti solent." Groton. Sum and εἰς are in their respective tongues absolute. Appropriate food is essential to every form of life, vegetable, animal, spiritual.

3 Θὰ εἰς τὴν κεφαλὴν πεσεῖται. Literally, for of not one of you a hair from the head shall perish; or, according to the textus recepta for of not one of you a hair from the head shall fall. Πεσεῖται is repudiated as a false reading by L, Sch., Ltr., and for it apoleita is adopted.

4 Ἐνδομοὶ, cheerful—they all became cheerful. The con sequence was, προσλάβουσι τροφῆς. Despair annihilates pro tempore, appetite; but the return of hope creates, or invigorates it.

5 Πᾶσαι γὰρ, all the souls together. Hes, in this ad verbal sense, is seldom found but in connection with numerals, equal to τὰ πάν, together. Δισεκατοχάρκουσε τὰ , two hundred and seventy-six. This, according to calculations made, was quite a large ship, measuring from eleven to twelve hundred tons.
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<th>GREEK TEXT.</th>
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<td>39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into which they were minded, if it were possible, to thrust in the ship.</td>
<td>ἡμέρα ἐγένετο, τῷ γὰρ οὐκ ἀπεγνωσκόμενον κόλπῳ δὲ τινα κατένυσιν ἠχουσα αἰγαλῶν, εἰς ὅν ἐδούλολεύσατο, εἰ δύναμτο, ἐξω- σαι τῷ πλοῖῳ.</td>
<td>And when it was day, they recognized not the land, but they perceived a certain inlet having a shore, into which they determined, were it possible, to thrust the ship.</td>
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<td>40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.</td>
<td>καὶ τὰς ἀγκυ- ρας περειλόντες εἰσὶν εἰς τὴν ἀθάλασσαν, ἦλθεν ἀλέτης τὰς ἥκητριας τῶν πηδαλίων καὶ ἐπάραστης τὸν ἄρτεμον τῇ πνε- υσε πατέχειν εἰς τὴν αἰγαλῶν.</td>
<td>having entirely cut away the anchors, they abandoned them to the sea, and at the same time having unfastened the rudder-bands, and hoisted up the foresail to the wind, they made toward shore. And having fallen into a place where two currents met, they ran the ship aground; and the prow sticking fast, remained immovable, but the stern was broken by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and yet to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.</td>
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<tr>
<td>41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.</td>
<td>πέταντες δὲ εἰς τὸν διθάλασσαν, ἐπέκειλαν τῷ ναίνι καὶ ἡ μὲν πρόφα θέρισα ἐκεῖνι ἀκάλυπτος, ἡ δὲ πρόμαν ἔλυσα ὑπὸ τῆς βίας τῶν κυμάτων.</td>
<td>And falling into a place where two seas met, they ran the ship aground; and the prow sticking fast, remained immovable, but the stern was broken by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the captain, willing to save Paul, kept them from their purpose, and commanded that they who could swim should cast themselves first into the sea, and get to land; and the rest, some on boards, and others on some of the things from the ship. And so they all escaped safe to land.</td>
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*a Την γην—εὐρυσκον, they did not recognize the land in view. Being shipwrecked on its coasts, probably at a considerable distance from the principal harbor. ἐξωθῶν—ἀγκολα, *they perceived a certain inlet—creek—having a shore, on which they could run the ship with a hope of saving their lives. Luke uses here the correct hydrographical term." Hack. ἐν δὲ—ἀλοια, into which they determined to thrust forth the ship. ἐξωθῶν, found only in this book in N. Test, ch. 7 : 48 ; 27 : 30. Drave out is its representative ch. 7 : 48 ; here, to thrust forth. The whole family, in N. T. use, is composed of ἐξω, foras, foris; ἐξωθει, extra, extrinsic; quod foris est; το ἐξωθει, exterior pars, of frequent occurrence; and ἐξωθεο, expello, ch. 7 : 48 ; and here, to thrust forth in any direction. ἐξωθεο, expelle, first aor. inf. act., to thrust forth, to drive ashere the ship. "To force the ship." Thomp. "to drive the ship," Mard.; "to have the ship," Dodd. Καὶ τος ἀγκαλα—καθαλα, "and having entirely cut away the anchors, they abandoned them to the sea." Our English translators followed the Vulgate in their inaccurate version of this clause. ἀρα—καθαλα, at the same time having unfastened the bands of the rudders. Most of the ancient vessels were furnished with two rudders. Hack. *Pieces from the ship." Hack. These of course were boards; and as boards are already specified, it seems to me that some things more movable must have been intended, of which there were then, as now, a variety on which a drowning man, or one apprehensive of being drowned, would gladly seize.
### Acts of the Apostles. Chap. XXVIII.

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<td>And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venemous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit, they looked when</td>
<td>ΚΑΙ διασωθέντες, τότε ἐπεγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. 2 Οἱ δὲ βαρβαροὶ παρείχον ὧν τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν ἀφάντες γὰρ πυραῖν, προσελάβοντο παίτας ἡμᾶς, διὰ τὸν νεόν τοῦ ἐφεστώτα, καὶ δίᾳ τὸν ψύχος. 3 Συντρέψατος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιδέοντο ἐπὶ τὴν πυραῖν, ἔχονδα ἐκ τῆς βέρνης ἐγείρθωσα καθίσας τῆς χειρὸς αὐτοῦ. 4 ὄς δὲ εἶδον οἱ βαρβαροὶ κρεμαζόμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔγειρον πρὸς ἀλλήλους, Πάντως φόνες ἔστην ὁ ἄνθρωπος ὦτος, διὸν διασωθένη ἐκ τῆς θαλάσσης ὁ δίκη κηρύκυκλος. 5 Ο μὲν οὖν ἀπωτίναξας τὸ θηρίον εἰς τὸ πῦρ, ἔταξαν οὕδεν κακῶν. 6 οἱ δὲ προσεδό</td>
<td>And when we had fully escaped, then we ascertained that the island was called Melite. And the barbarous people showed us no common philanthropy: for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold. 1 And when Paul had gathered a great number of dry sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venemous creature hanging on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, yet justice permits not to live. And he shook off the creature into the fire, and suffered no harm; but</td>
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he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.
KING JAMES' VERSION.  
11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.  
12 And landing at Syracuse, we tarried there three days.  
13 And from hence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:  
14 Where we found brethren, and were desired to tarry with them seven days, and

GREEK TEXT.  
11 Μετὰ δὲ τρεῖς μήνας ἀνῆκαμεν ἐν πλοῖῳ παρακεχεμακώτοι ἐν τῇ νήσῳ, Ἀλεξανδρία, ταρασμός, Διοσκούριος, καὶ κατακαθίσαντες εἰς Σιρακούσας, ἐπέμειναμεν ἡμέρας τρεῖς.  
13 ὅδε περελθόντες κατηρήσανεν εἰς Ῥηγίων, καὶ μετὰ μιᾶν ἡμέραν ἐπιστευμένου νοῦ τοῦ δευτεραίου ἔλθομεν εἰς Ποτιόλους.  
14 οὗ εἰρώνεωσάζεσθαι περικλήθημεν ἐπὶ αὐτοῦ ἐπιμειναι ἡμέρας ἑπτά.  

REVISED VERSION.  
And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing 12 at Syracuse, we tarried there three days. And thence we coasted round, and came to Rhegium: and after one day, the south wind having risen, we came the next day to Puteoli: where we found brethren, 14 and were desired to tarry with them seven days, and

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1 "At the end of three months," equivalent to, after three months, μετά-τρεῖς μην. These three months are the time that they remained on the island, which were, probably, the months of November, December, and January; the season admitted of their putting to sea earlier than usual. Εν πλοῖῳ παρακεχεμακώτοι, "in a ship that had wintered there." Luke does not say why this vessel had wintered there. It is a circumstance which shows the consistency of the narrative. The storm which had occasioned the wreck of Paul's vessel, had delayed this one so long that it was necessary, on reaching Melita, to suspend the voyage until spring.

1 Παραστάτων Διοσκόριος, with the sign, or distinguished by the sign of Castor and Pollux. This sign was usually carved or painted on the prow. These were regarded as the tutelar genii, or divinities, the guardians, or gods of seamen. "The figure that was used for Castor and Pollux," as Dr. Lightfoot says, "was that of two young men on horseback, with each of them holding a javelin in his hand." According to others, the sign of Castor and Pollux was that of a double cross. With others, two fictitious deities, the sons of Jupiter by Leda; with others, a sign in the zodiac called the twins.

2 Περιέδωσεν, having come round or about. The sense of the preposition it is impossible to determine with accuracy. One supposition is, that it refers to their frequent alteration of the ship's course; in other words, to their tacking, because the wind was unfavorable. Another is, that they were compelled by that cause to follow closely the sinuosities of the coast, to proceed circuitously. De Wette says, which is much less probable, that they may have gone round Sicily, or the southern extremity of Italy. Εἰς Ρηγίων, unto Rhegium, now Reggio, which was an Italian sea-port opposite to the north-eastern point of Sicily. Here they remained a day, when the wind, which had been adverse since their leaving Syracuse, became fair, and they resumed the voyage. Εμπροςμενον νότον, a south-wind having arisen upon them. Compare the compound participle in v. 2, and in v. 27, 28. The dative of the person is often expressed, after enim, with this force. See Herodotus 8: 13, δευτεραίος, on the second day. Com. ver. has, John 11: 39, for he hath been dead four days—δευτεραίος.  

3 "This adverbial use of the ordinals is classical." Kuin, § 264. 3. 6. Εἰς Ποτιόλους. "Puteoli, now Puzzoli, was eight miles northwest from Neapolis, the modern Naples. It derived its name from putei, being famous for the baths which abounded there." Hack.

4 En' anto. En is often rendered into Latin by ad. In Rom. 2: 2 it is rendered against. "Against those," Vat., Great English Bible. By Tremellius, and Beza, adversus eos.  

It is so in Wiclif, Tyndale, Cranmer, Geneva, Rhelms; indeed, in all the versions quoted in this Revision, with the exception of Wakefield and Murdock; in the former by upon, and in the latter by, in regard to. In the Apoc. 7: 15 it is translated, in one clause of a verse, by upon, and among—he that sitteth (εἰς) upon the throne shall dwell (εἰς) among them. It is argued in justification of the latter that in the Vulgate it is rendered super illos; but it is again argued that the sense is, cum illis—with them, and this is sustained, because the Hebrew by is used for ἐν, cum—with.

In the comm. ver. enim is represented by the following words—at, among, about, against, above, because, beside, by, before, in, into, for the space of, to, upon, on, of, over, unto, toward, with, through, touching, under. As a connective, like one of the natives of our forests and climate, it seems to assume the color of every tree on which it is found; still it has a specific nature of its own, but it has an indefinite power of assimilation, and merely connects harmoniously its associates with one another, according to their specific nature, or gravity. Here it is apposite to render it, with them, or among them.

They stayed with the brethren one week. The weekly feast of the primitive church was a great attraction. We learn it from ch. 20: 7. It was not on a first day of a week, but, as Doddridge renders it, on the first day of the week, when the disciples as usual met together to break a loaf. This was their spiritual banquet.
ACTS OF THE APOSTLES. CHAP. XXVIII.

then seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake


KING JAMES' VERSION.  GREEK TEXT.  REVISED VERSION.

καὶ ὁ ἄρτιος εἰς τὴν Ῥώμην ἠλθο-  καὶ οὗτος εἰς τὴν Ῥώμην ἠλθο-  then we went towards Rome.

μεν. 15 κάκειθεν οἱ ἀδελφοὶ  ἄρτιος εἰς τὴν Ῥώμην ἠλθο-

ἀκούσαντες τὰ περὶ ἡμῶν, ἐξει-  μεν. 15 κάκειθεν οἱ ἀδελφοὶ  ἄρτιος εἰς τὴν Ῥώμη-

λθον εἰς ἀπάντησιν ἡμῶν ἀχρί-  μεν. 15 κάκειθεν οἱ ἀδελφοὶ  ἄρτιος εἰς τὴν Ῥώμη-

Ἀπίπου ὅρον καὶ Τριῶν Τα-  μεν. 15 κάκειθεν οἱ ἀδελφοὶ  ἄρτιος εἰς τὴν Ῥώ-

βεργῶν. ὥσιν ἱδον ὁ Παῦλος,  μεν. 15 κάκειθεν οἱ ἀδελφοὶ  ἄρτιος εἰς τὴν Ῥώ-

eὐχαριστήσας τῷ Θεῷ, ἐλαβε

θάρσος. 16 Ἡ ἡμέρα τῇ ἡμέρᾳ ταῖς ἡμέρας τῶν Ῥωμαίων,

οὗτος εἰς Ῥώμην ἠλθο-  τὸ στρατευόμενον συνελθοντων de αὐτῶν, ἐλεγε πρὸς αὐτοὺς,

εἰ ἐνδόθη συνελθοντων de αὐτῶν, ἐλεγε πρὸς αὐτοὺς,

And the centurion delivered the prisoners to the command-  καὶ ἐν αὐτῶν, ἐλεγε πρὸς αὐτοὺς,

er of the camp, i.e., the praetorian  Ἰωνίνας πρὸς πάντας συνελθοντων de αὐτῶν, ἐλεγε πρὸς αὐτοὺς,

camp, where the emperor's guard was quartered. See Philip.

1:13. The centurion Julius, when he had brought the prisoners to Rome, delivered them up bound to the praetorian prefect.

In the times of the Roman emperors this custom obtained, that the accused sent from the provinces to Rome, to Caesar, were delivered up in custody to the praetorian prefect; and that they might be safely kept, and have more liberty, they were bound by a longer chain than that worn upon their journey. Of these there were on hand at that time an unusually large number. By the letters of Festus, and the interrogations of Julius, it came to pass that Paul's liberties were much enlarged, and, though a prisoner, he enjoyed a comparative freedom. He was permitted to have a lodging for himself, with the single soldier that guarded him. "Paulo autem per-

missum est scorsim manere cum militiae qui custodiret."

Kuin., vol. 3. pp. 381, 382. For the received reading in our text (eis Ῥωμην, ὁ ἐκατονταρχὸς παρέδωκε τοις δικαιοῦσιν τῇ στρατευόμενι τῷ ἔργῳ ἐπετράπτη) In., probably, and possibly Gb., would substitute, eis Ῥωμην, ἐπετράπτη τῷ ἔργῳ.

* For τὸν Παῦλον substitute αὐτόν, Gb., Sch., Ln., Tf.

Τὸν πρωτόν Ἰουδαίον, the chief or principal men of the Jews, of course, of the unbelieving Jews. When assembled, he said to them, Brethren, not, "men and brethren." Committed, here, is equal to, I have perpetrated, I have committed no trespass.

"Ἐξοιλώτος ἀπολύω. Βολαμας is represented, com. ver., by mind, will, intend, dispose; ἀπολύω, to release, set free; released me, or, set me at liberty. They would have released me.
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<td>against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of.</td>
<td>ἰναγκάσθην ἐπικαλέσασθαι Καίσαρα, όνις ὥς τὸν ἄνθρωπον μου ἔχου τι κατηγορήσασθαι.</td>
<td>was compelled to appeal to Cæsar; not that I had any thing to charge against my nation. On this account, therefore, I have invited you, that I might see you, and speak with you; for on account of the hope of Israel I am compassed with this chain.</td>
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<td>20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.</td>
<td>20 διὰ ταύτην οὖν τινα ἀιτίαν παρεκ- λεγεσθαι ἕμισθε ἵνα καὶ προσλησθήσατε ἐσκεφτεῖσθαι γὰρ τῆς ἐλπίδος τοῦ Ἰσραήλ τῆς ἀλυσίας ταύτης περικείμενος.</td>
<td>And they said to him, We neither received letters from Judea concerning you, nor has any one of the brethren who came, reported or said any harm of you; but we think it proper to hear from you, what you think: for as it respects this sect, we know that it is every where spoken against.</td>
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<tr>
<td>21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.</td>
<td>21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὖν γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὐκέτι παραγενόμενος τῆς τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἔλλογος τί περὶ σοῦ ποιήσει.</td>
<td>And when they had appointed him a day, there came many to him into his lodging; to</td>
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<td>22 But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against.</td>
<td>22 ἢξωδον δὲ παρὰ σοῦ ἀκούσαν αἱ φρονεῖν· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν ἐστίν ὡς τί παναταγοῦν ἀντιλέγεται.</td>
<td>And when they had appointed him a day, there came many to him into his lodging; to</td>
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<td>23 And when they had appointed him a day, there came many to him into his lodging:</td>
<td>23 Ταξινομεῖν δὲ αὐτῷ ἤμεραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν</td>
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to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

24 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

prophets. His labors were only from morning to evening. Thus he taught in his own lodgings, in the capital of the world, testifying both to the Jews and to the Greeks. repentence Godward, and faith Christward. Some, indeed, believed, but many believed not the things that were spoken.

1 Oi μὲν, and oi δὲ, indicate two parties, but which constituted the majority we are not informed. The proportion is a matter of inference.

1 Λυπαμένοις δὲ αὐτοῖς πρὸς ἀλλήλους, being discordant with one another; more in our modern style, not agreeing among themselves. Paul listened to them, doubtless, with an attentive ear. He comprehended the drift and point of all they said. He, therefore, speaks his last words advisedly.

The audience, we presume, were for the most part Jews. This we gather from his last words, rather his ἀληθεία τοῦ Ἱσσων, at τοῦ νόμου, ἡμῶν καὶ τῆς προφητείας, ἀπὸ προὶ ἐως ἐσπέρας. 24 καὶ οἱ μὲν επείθοντο τοῖς λεγομένοις, οἱ δὲ ἦπιστοιοι. 25 ἀστυμόρων δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπότο τοῦ Παυλοῦ ἔχω μὴ ἔχω, ἢ τὸ καλὸ τὸ Πνεῦμα τὸ Ἀγιόν ἐλάλησε διὰ Ἡσαίου τοῦ προφητή τοῦ πατέρα σας ἔχων. 26 λέγων, Πορευθήτω πρὸς τὸν λαὸν τοῦτον καὶ εἰπέν, Ἀκο λαμένετε, καὶ οὐ μὴ συνήσητε καὶ βλέπετε, καὶ ἐπιστρέψετε, καὶ οὐ μὴ ἔδηστε. 27 σπαραξάσαι γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοὺς ἀπὸ βαρέως ἔχοντας, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψαν, μὴ ἔσαρκος τοῖς ὀφθαλμοῖς, καὶ τοῖς ὀφθαλμοῖς ἄκουσαν, καὶ τῇ καρδίᾳ συνέστηκεν, καὶ ἐπιστρέψασαν, καὶ ισομοιασώντος. 28 Γνωστόν

whom he expounded and testified the kingdom of God, persuading them of the things concerning Jesus, both out of the law of Moses, and out of the prophets, from morning to evening. And some believed the things that were spoken, and others believed them not. So not agreeing among themselves, they departed, Paul having said one word, Well spake the Holy Spirit by Isaiah the prophet to our fathers, saying, Go to this people, and say, Hearing you will hear, and will not understand; and seeing you will see, and not perceive; for the heart of this people is become gross, and their ears are dull of hearing, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it

Matt. 13: 14, 15, gives the reason of this ἀκο ποιος, καὶ οὐ μὴ συνήσατε, καὶ βλέπωντες βλέπετε, καὶ οὐ μὴ ἔδηστε.

Ἀκο ποιος πρὸς αὐτοὺς ἀκοποιος, καὶ οὐ μὴ συνῆσατε, καὶ βλέπωντες βλέπετε, καὶ οὐ μὴ ἔδηστε. Πορευθήτω πρὸς τὸν λαὸν τοῦτον καὶ εἰπέν, Ἀκο λαμένετε, καὶ οὐ μὴ συνήσατε, καὶ βλέπωντες βλέπετε, καὶ οὐ μὴ ἔδηστε. Εἰς ἡμᾶς, καὶ ἐπιστρέψασαν, καὶ οὐ μὴ ἔδηστε. 28 Γνωστόν

to express the infinitive absolute with a finite verb in Hebrew, Gesenius, Heb. Gram., § 128. 3. "The frequency of this construction in the N. Test. is undoubtedly Hebraistic." Hack.

Hearing you will hear and will not understand; and seeing you will see, and will not comprehend."

Matt. 13: 14-15. audiens nec tamen intelligit, videbiles, nec tamen perspiciet. Our nihil intellecturi sinit hujus nec rationem hic versus continet—ποσικοῦτη γαρ, κ. τ. η, stupida enim facta est mens hujus populi. Πορευθήτω τοῖς ἄγιοι notat pingue, obesse reddere, et proprii ad corpus pertinet, sed deinde transfertur ad mentem ut ὸν ἡμῶν, i. e. ubi paulo post legitur ὑμείς, stouμαι intelligere atque usurpuratur ut h. l. de ipsis, quae solum non vident et audiant quavis clare sunt atque perspicua, tamen non intellegere et percepit, saltem non recte perspicuien." Kuinoel, Matt. 13: 15-17.

Ὁ μὴ συνῆσαι "may express the future result with more certainty than the future indicative." Hack.
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<td>28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.</td>
<td>οὖν ἐστὸς ὑμῖν, ὥστιν ὑδευσεν ἀπετάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἄκουσόνται.</td>
<td>known, therefore, to you, that the salvation of God is sent to the Gentiles, and they will hear it. And when he had said these things, the Jews departed, and had much reasoning among themselves.</td>
</tr>
<tr>
<td>29 And when he had said these words, the Jews departed, and had great reasoning among themselves.</td>
<td>καὶ ταῦτα αὐτοῖς εἰπὼν, ἀπῆλθον οἱ Ἰουδαίοι, πολλὴν ἔχοντας ἐν ἑαυτοῖς συζήτησιν.</td>
<td>And when he had said these things, the Jews departed, and had much reasoning among themselves.</td>
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<td>30 ἘΜΕΙΝΕ δὲ ὁ Παύλος διετέλεα ὅλην ἐν ἑαυτῷ μονοθεματί, καὶ ἀπεδέχετο πάντας τοὺς εἰσπρονομένους πρὸς αὐτοῦ, κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρήσιας ἀκολούθως.</td>
<td>And Paul remained in his own hired house during two whole years, and gladly received all who came to him, announcing the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, and without molestation.</td>
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\(^1\) Kαὶ ἀκούονται, and they also will hear it.

\(^{*}\) Ἐμένε, remained. This, as well observed by sundry critics, indicates that Paul's condition and circumstances, here detailed, had passed away before this book was written; a fact of some importance to the curious inquirers on the subject of the chronology of this book. These two whole years living in his own hired house gave a good opportunity to the disciples of Christ to contribute to his necessities. We know that he was not forgotten by the Philippians.

Again it is a monumental proof of Paul's hospitality. He was living in a rented house; but he kept an open house for all the friends of his Master. We thank Luke for the following memento: ἀπέδεχετο πάντας τοὺς εἰσπρονομένους πρὸς αὐτοῦ. He received all that came to his house, or that came to him; for so intimates ἀπεδέχομαι, all that came to him he received.

\(^{*}\) We have a perspicuous and most definite statement of the two distinct departments of the Evangelical ministry in the last period of this history—the κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, the proclamation, the announcement, or the preaching of the kingdom of God; and the διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, the teaching of the Lord Jesus Christ; and this with the manner of it, μετὰ πάσης παρρήσιας ἀκολούθως—

* * *
ACTS OF THE APOSTLES.

REVISED VERSION

ARRANGED IN PARAGRAPHS.
ACTS OF THE APOSTLES.

REVISED VERSION

ARRANGED IN PARAGRAPHS.

I.—The former narrative, Theophilus, I composed, of all that Jesus began both to do and to teach, even to the day, on which he was taken up, after that he, through the Holy Spirit had given commandment to the Apostles whom he had chosen; to whom also he showed himself alive, after his suffering, in many convincing proofs, during forty days appearing to them, and speaking of the things pertaining to the Kingdom of God; and having convened them together, he commanded them not to depart from Jerusalem; but to await the gift promised them by the Father, which, says he, you have heard from me: for John indeed immersed in water, but you shall be immersed in the Holy Spirit, not many days hence.

They now having come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said to them, It is not for you to know times or occasions, which the Father has reserved for his own disposal. But you shall receive power, after that the Holy Spirit is come upon you: and you shall be witnesses for me, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they were gazing into the heaven as he went up, behold, two men stood by them in white apparel; who also said, Galileans, why stand you gazing into the heaven? This same Jesus, who is taken from you into the heaven, shall so come, in like manner, as you have seen him going into the heaven. Then they returned into Jerusalem, from a mount called Olivet, from Jerusalem a sabbath-day’s journey. And when they had entered, they went up into the upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphaeus, and Simon Zelotes, and Judas, the brother of James. These were all persevering with one consent, in prayer and supplication, with women, with Mary the mother of Jesus, and with his brothers.

And in those days Peter stood up in the midst of the disciples, and said (the number of the names together being about one hundred and twenty), Brethren, this scripture must needs have been fulfilled, which the Holy Spirit, by the mouth of David, before spoke, concerning Judas, who was guide to them that seized Jesus. For he was numbered with us, and had obtained part of this ministry. (Now a field was purchased with the reward of his iniquity, and he, falling headlong, burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers in Jerusalem; inso- much as that field is called in their proper
tongue Aceldama, that is to say, the field of blood.) For it is written in the book of Psalms; Let his habitation be desolate, and let no man dwell in it, and his bishoprick let another take. Wherefore, of these men that have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the immersion of John, to the day that he was taken up from us, must one be appointed to be witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they praying said: Thou Lord, who knowest the hearts of all men, show which of these two thou hast chosen, to take a part in this ministry and an apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered together with the eleven Apostles.

II.—When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound out of heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues distributed, as of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and they began to speak in other tongues, as the spirit gave them utterance. And there were dwelling in Jerusalem Jews, devout men, of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because every one heard them speak in his own tongue. And all were amazed, and marvelled, saying one to another, Behold, are not all these who speak, Galileans? And how hear we, every man in our own tongue, in which we were born? Parthians, and Medes, and Elamites, and those inhabiting Mesopotamia,—both Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, and the parts of Lybia about Cyrene, and Roman strangers,—both Jews and proselytes, Cretes and Arabians,—we hear them speaking in our own tongues the majestic works of God. And they were all amazed and perplexed, saying one to another, What means this? Others (mocking) said, They are full of sweet wine. But Peter, standing up with the eleven, raised his voice, and said to them, Jews, and all you that reside in Jerusalem, be this known to you, and hearken to my words: for these men are not drunk; as you suppose, seeing it is but the third hour of the day. But this is that which was spoken through the prophet Joel, And it shall come to pass, in the last days, that I will pour out of my Spirit upon all flesh, and they shall prophesy. Your young men shall see visions, and your old men shall dream in dreams; and on my servants, and my maid servants, in those days, I will pour out of my Spirit, and they shall prophesy. And I will show wonders in the heavens above, and signs on the earth beneath—blood and fire, and smoky vapor. The sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that every one who shall call upon the name of the Lord, shall be saved. Israelites, hear these words: Jesus, the Nazarene, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you (as you yourselves also know)—him having seized, who, by the declared counsel and foreknowledge of God was yielded up, you have, by wicked hands, crucified and slain, whom God has raised up, having loosed the bands of death, because it was impossible that he should be held under it. For David speaks for him: I have always regarded the Lord, as before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover my flesh shall rest in hope, that thou wilt not leave my soul among the dead, neither wilt thou suffer thy Holy One to see corruption. Thou hast made known to me the ways of life: thou wilt make me full of joy with thy presence. Brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us to this day. But being a prophet, and knowing that God had sworn to
him, that of the fruit of his loins he would raise
up the Christ, to sit on his throne; he, foreseeing
this, spoke of the resurrection of the Christ,
that his soul should not be left among the dead,
nor his flesh see corruption. This Jesus has
God raised up, of which we are all witnesses.
Therefore, being exalted by the right hand of
God, and having received of the Father the
promise of the Holy Spirit, he was shedding
forth this which you now see and hear. For
David is not ascended into the heavens; but
he himself says, The Lord said to my Lord:
Sit thou on my right hand, till I make thy foes
thy footstool. Let all the house of Israel,
therefore, assuredly know, that God has con-
stituted that same Jesus, whom you have cru-
cified, Lord and Christ. Now when they heard
this, they were pierced to the heart, and said
to Peter, and to the other Apostles, Brethren,
what shall we do? Then Peter said to them,
Reform and be immersed, every one of you,
in the name of Jesus Christ, for the remission
of sins, and you shall receive the gift of the
Holy Spirit. For the promise is to you, and
to your children, and to all those that are
afar off, even as many as the Lord our God
shall call. And with many other words he
testified, and exhorted, saying, Save yourselves
from this froward generation.

III.—Now Peter and John went up together
into the temple, at the hour of prayer—the
nth hour. And a certain man, lame from his
birth, was carried thither, whom they daily
laid at the gate of the temple, which is called
Beautiful, to ask alms of those entering into
the temple, who, seeing Peter and John about
to go into the temple, asked alms. And Peter,
carstly looking upon him with John, said,
Look on us. And he gave heed to them, ex-
pecting to receive something from them. Then
Peter said, Silver and gold I have not, but
what I have, I give you. In the name of Jesus
Christ of Nazareth rise up and walk. And
seizing him by the right hand, he lifted him
up; and immediately his feet and ankles re-
cieved strength. And leaping forth, he stood,
and walked, and entered with them into the
temple, walking, and leaping, and praising God.
And all the people saw him walking and prais-
ing God: and they well knew that it was he,
who sat for alms, at the Beautiful gate of the
temple: and they were filled with wonder and
amazement at that which had happened to
him.

And while the lame man, who was healed, held fast Peter and John, all the people ran
together to them, upon the porch, called Sol-
mon's, greatly wondering. And when Peter
saw it, he addressed the people;—Israelites,
why marvel at this? or why look so earnestly
on us, as though, by our own strength, or piety,
we had caused this man to walk? The God
of Abraham, and of Isaac, and of Jacob, the
God of our fathers, glorified his servant Jesus,
whom you delivered up, and disowned, in pres-
ence of Pilate, when he was determined to
acquit him. But you disowned the Holy and
the Just one, and desired a murderer to be
granted to you: and killed the Author of the Life,
whom God raised from the dead: whose
witnesses we are. And upon the faith in his
name, he has made this man strong, whom you
behold and know. Yes, his name, and the
faith, which is through him, has given him this
perfect soundness, in presence of you all.

And now, brethren, I know that you acted in ignorance, as also did your rulers. But God
19 Reform, then, and turn, that your sins may be
20 blotted out, and that seasons of refreshing may
21 come from the presence of the Lord: and that
22 he may send Jesus Christ, the one before pre-
23 pared for you, whom the heavens must, indeed,
24 retain until the times of the completion of all
25 things, which God has spoken through the
26 mouth of all his holy prophets, since the world
27 began. For Moses, indeed, said to the Fa-
28 thers, That a prophet shall the Lord, your
29 God, raise up for you, from among your breth-
30 ren, as he raised me up; him shall you hear
31 in all things, whatever he shall say to you.
32 And every soul who will not hear that prophet,
33 shall be destroyed from among the people.
34 And, indeed, all the prophets, from Samuel and
35 those following in order, as many as have
36 spoken, have also foretold these days. You
37 are the sons of the prophets, and of the cove-
38 nant which God made with our fathers, say-
39 ing, to Abraham, “And in thy seed shall all the
40 kindreds of the earth be blessed.” God hav-
41 ing raised up his servant Jesus, sent him first
to you, to bless you in turning away, every one
of you, from his iniquities.

IV.—And while they were speaking to the
people, the priests, and the captain of the tem-
ple guard, and the Sadducees came upon them,
2 being indignant that they taught the people,
and preached, that through Jesus is the resur-
3 ection from the dead. And they laid hands on
them, and put them in prison, until the next day:
4 for it was already evening. But many of those
who heard the word believed; and the number
of the men became about five thousand.
5 And it came to pass, on the morrow, that their
6 rulers, and elders, and scribes, and Annas, the
7 High Priest, and Caiphas, and John, and Alex-
8 ander, and as many as were of the pontifical fami-
9 ly, were gathered together in Jerusalem. And
10 placing them in the midst, they asked, In what
11 strength, or in what name, have you done this?
12 Then Peter, filled with the Holy Spirit, said to
13 them, Rulers of the people, and Elders of Israel,
ACTS OF THE APOSTLES.

25 sea, and all that is in them; who by thy servant
David's mouth hast said, Why did nations rage,
and people imagine a vain thing? The kings
of the earth presented themselves, and the
Princes were gathered together against the
Lord, and against his Anointed. For, of a truth,
in this city, against thy holy son, Jesus, whom
thou hast anointed, both Herod and Pontius
Pilate, with the Gentiles and the people of
Israel, were assembled, to do whatever thy hand,
and thy counsel had before determined to be
done. And now, Lord, behold their threaten-
ings, and grant to thy servants, that, with all
boldness, they may speak thy word, by stretch-
ing out thy hand to heal; and that signs and
wonders may be done, by the name of thy holy
son, Jesus.

31 And, they having prayed, the place in which
they were assembled together was shaken, and
they were all filled with the Holy Spirit, and
spoke the word of God with boldness. And the
multitude of those that believed were of one
heart and of one soul, neither did any of
them say, that any of the things which he pos-
sessed, was his own; but they had all things
common. And with great power the Apostles
gave testimony concerning the resurrection of
the Lord Jesus: and great grace was upon them
all. For neither was there any among them who
lacked; for as many as were possessors of lands,
or of houses, sold them, and brought the prices
of the things sold, and laid them down at the
Apostles' feet. And it was distributed to every
one, according as any one had need.

36 Now, Jose, who, by the Apostles, was sur-
named Barnabas (which is, being translated,
Son of Consolation), a Levite, a Cyprian by birth,
having land, sold it, and brought the money,
and laid it at the Apostles' feet.

V.—But a certain man named Ananias, with
Sapphira, his wife sold a possession and pur-
loined from the price (his wife also being privy
to it), and brought a certain part, and laid it
at the Apostles' feet. But Peter said, Ananias,
why has Satan possessed your heart, to lie to
the Holy Spirit, and to purloin from the price
of the land? While it remained, was it not
your own? and after it was sold, was it not
in your own power? Why have you conceived
this thing in your heart? you have not lied to
men only, but to God. And Ananias hearing
these words, falling, expired; and great fear
came on all that heard these things. And the
young men arose, wrapped him up, and carry-
ing him out; buried him. Now an interval of
about three hours occurred, and his wife, not
knowing what was done, came in. And Peter
said to her, Tell me whether you sold the
land for so much? And she said verily, for
so much. Then Peter said to her, Why is it,
that you have agreed together, to tempt the
Spirit of the Lord? Behold the feet of these
who have buried your husband are at the door,
and shall carry you out. Then she instantly
told down at his feet and expired: and the
young men came in and found her dead, and
carrying her out, buried her by her husband.
And great fear came upon all the congregation,
and upon all those hearing these things.

And through the hands of the Apostles were
many signs and wonders done among the people,
and they were all with one accord in Solomon's
porch. And of the rest durst no man join
himself to them, but the people magnified them.
And believers were still more added to the
Lord, multitudes of men and also of women),
insomuch that they brought forth their sick into
15 streets, and laid them on beds and couches, that
at the least, the shadow of Peter, passing by,
might overshadow some of them. And the
multitude of the surrounding cities also came
together into Jerusalem, bringing the sick and
those harassed with unclean spirits, and they
were every one healed.

But the High Priest arising, and all who 17
were with him (being the party of the Saddu-
cees), were filled with zeal, and threw their 18
hands upon the Apostles, and put them in public
custody. But an angel of the Lord, under 19
cover of the night, opened the prison doors,
and bringing them forth, said, Go stand and 20
speak in the temple to the people, all the words
of this life.

And when they heard that, they entered into 21
the temple early in the morning, and were
teaching. But the High Priest came, and those that were with him, and called the council together, and all the senate of the children of Israel, and sent into the prison to have them brought.

22 But when the officers came and found them not in the prison, they returned and reported,
23 saying: The prison indeed we found shut with all security, and the guards, standing before the entrances; but on opening, we found not one within. Now when the High Priest, and the Captain of the temple, and the Chief Priests, heard these words, they were in perplexity
24 about them, what this might come to be. But one came and reported, saying, Behold, those whom you placed in the prison are standing in
26 the temple and teaching the people. Then, the Captain went, with the officers, and brought them without force (for they feared the people), that they might not be stoned.
27 And having led them away, they placed them in the council: and the High Priest asked them;—Did we not strictly command you not to teach upon this name? and, behold, you have filled up Jerusalem with your doctrine, and are intending to bring the blood of this man upon us.
28 But Peter and the Apostles answering, said,
29 We ought to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, having hanged him on a tree. This person has God exalted to his right hand, a Prince and a Saviour, to grant repentance to
31 Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit, whom God has given to those
32 who obey him. Now those hearing, were exasperated, and they were making up their mind
34 to slay them. But a certain one, arising in the Sanhedrin, a Pharisee, Gamaliel by name, a teacher of law, honored by all the people, commanded to put the Apostles out, for a little
35 while, and said to them, Israelites, take heed to yourselves, what you execute upon these men.
36 For before these days Thaddeus arose, declaring himself to be somebody, to whom a number of men, about four hundred, attached themselves; who was slain; and all, as many as
37 obeyed him, were scattered and brought to nothing.

41 After this man, Judas the Galilean rose up, 37 in the days of the enrollment, and drew away sufficient people after him: and he utterly destroyed himself; and all, as many as were obedient to him, were dispersed. And now I say 38 to you, Withdraw from these men and let them alone; for if this purpose, or this work be of men, it will be destroyed: but if it be of God, 39 you are not able to destroy it, and lest, perhaps, you be found to fight against God. And they were persuaded by him; and having 40 called the Apostles, and scourged them, they commanded that they should not speak upon the name of Jesus, and released them. So 41 they departed from the presence of the council, rejoicing that they were esteemed worthy to be dishonored for his name. And they did not 42 cease teaching every day, in the temple, and in every house, and proclaiming Jesus the Christ.

VI.—Now, in those days, the number of the disciples being multiplied, a murmuring of the Hellenists against the Hebrews occurred, because their own widows were neglected in the daily ministration. Then the Twelve, having 2 called the multitude of the disciples to them, said: Relinquishing the word of God to serve tables is not pleasing to us. Wherefore, brethren, look out among you seven men of attested character, full of the Holy Spirit and of wisdom, whom we may appoint over this business; but we will give ourselves wholly to prayer, and to the ministry of the word. And the speech was pleasing in the mind of all the people; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch: whom they presented before the Apostles; and, 6 praying, they laid their hands upon them. And the word of God was increasing, and the number of the disciples in Jerusalem was being greatly multiplied, and a great crowd of the priests was becoming submissive to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.
Then there arose certain of the Synagogue—of that composed of the freedmen—Cyrenians and Alexandrians, and of those from Cilicia, and of Asia, putting questions to Stephen; and they were not able to resist the wisdom and the spirit by which he spoke. And they privately procured men who said, We have heard him speaking reviling words against Moses and against God. And they excited the people, and the elders, and the scribes, and came upon him, and seized, and brought him to the council, and set up false witnesses, saying, This man ceases not to speak words against this holy place, and the law: for we have heard him saying, that this Jesus, the Nazarene, will destroy this place, and change the customs which Moses delivered us. And all who sat in the council, looking steadfastly on him, saw his face, as if it had been the face of an angel.

VII.—Then the High Priest said, Are these things so? And he said, Brethren and fathers, hearken: The God of the glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said to him, "Go forth out of your country, and from your kindred, and come into a country that I will show you." Then he came out of the land of the Chaldeans and dwelt in Haran; and thence, after his father was dead, God caused him to remove into this land, in which you are now dwelling; but he did not give him an inheritance in it, not even a foot breadth. Yet he promised that he would give it to him, for a possession, and to his seed after him, when, as yet, he had no child. Then God spoke thus to him: That his seed should be sojourners in a strange land, and that they should enslave, and oppress them four hundred years. And the nation to whom they shall be in bondage, I will punish, said God, and after this they shall come forth and serve me in this place. And God gave Abraham a covenant of circumcision; and so he begat Isaac, and circumcised him the eighth day. And Isaac begat Jacob, and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt. But God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt: and he made him governor over Egypt, and all his household.

Now there came a famine upon all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But Jacob, having heard that there was grain in Egypt, first sent our fathers. And at the second time, Joseph was made known to his brethren; and Joseph's kindred became well known to Pharaoh.

Then Joseph sent and called his father Jacob to him; and all his kindred, seventy-five souls. So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Shechem, and laid in a sepulchre—that which Abraham purchased with a sum of money of Hamor, father of Shechem. But, according as the time of the promise, which God had sworn to Abraham, was drawing near, the people had grown and multiplied in Egypt, till another king arose, who had not known Joseph. The same having treated our race craftily, oppressed our fathers, that they might expose their infants, in order that they might not be preserved alive. At this time Moses was born, and was exceedingly beautiful; who was nourished in his father's house, three months. And, he being exposed, Pharaoh's daughter adopted him, and nourished him for her own son. And Moses was educated in all the wisdom of the Egyptians, and was mighty in his words and in his actions.

And when he was full forty years old, it came into his heart to look after his brethren, the children of Israel. And seeing one of them wronged, he defended him, and avenged him who was oppressed, smiting the Egyptian. He supposed, indeed, his brother would have understood that God, by his hand, would deliver them: but they did not understand. And the next day, he showed himself to them as they were quarreling, and would have compelled them to peace, saying, You are brethren; why do you wrong one another? But he who did his neighbor wrong, thrust him away, saying, Who made you a ruler and a judge over us? Will you kill me, as you killed the Egyptian?
29 yesterday? Then Moses fled at this saying, and was a stranger in the land of Midian, in which he begot two sons. And when forty years were expired, there appeared to him, in the wilderness of the mountain, Sinai, a messenger of the Lord, in a flame of fire in a bush. And when Moses saw it, he wondered at the sight; and, as he drew near to contemplate it, the voice of the Lord came to him, saying, I am the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and durst not look. Then the Lord said to him, Put off your shoes from your feet, for the place on which you stand is holy ground. Truly I have seen the affliction of my people, who are in Egypt, and have heard their groaning, and am come down to deliver them. And now, come, I will send you into Egypt. This Moses, whom they had rejected, saying, Who made you a ruler and a judge? God sent the same to be a ruler and a deliverer, by the hand of the messenger that appeared to him in the bush. He brought them out, after showing wonders and signs, in the land of Egypt, and in the Red Sea, and in the wilderness, forty years. This is the Moses who said to the children of Israel, The Lord your God will raise up a prophet for you, of your brethren, as he raised up me; you shall hear him. This is he who was in the congregation in the wilderness, with the messenger that spoke to him in the mount Sinai, and with our fathers, who received the life-giving oracles to give to us: whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying to Aaron, Make us gods to go before us: because, as for this Moses, who brought us out of the land of Egypt, we do not know what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the work of their own hands. Then God turned and gave them up to worship the army of heaven: as it is written in the book of the prophets; O house of Israel, have you offered to me slain beasts and sacrifices, during forty years in the wilderness? You even took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to worship; therefore, I will carry you away beyond Babylon. Our fathers had the tabernacle of testimony in the wilderness, as he had appointed, speaking to Moses, that he should make it according to the pattern that he had seen: which tabernacle also our fathers having received, they brought in with Joshua, into the possession of the heathen, whom God drove out before the face of our fathers, until the days of David; who found favor before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. Nevertheless, the Most High does not dwell in temples made with hands; as the prophet says: The heaven is my throne, and the earth is my footstool. What house will you build for me? says the Lord: or, what is the place of my rest? Did not my hand make all these? Stiffnecked and uncircumcised in heart and ears, you are always resisting the Holy Spirit: as your fathers did, so you are doing. Which of the prophets did not your fathers persecute? They even slew those who had previously announced the coming of the Just One, of whom you have now been the betrayers and murderers—you who have received the law by the ministration of angels, and have not kept it. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into the heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: Behold, I see the heaven opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one consent, and cast him out of the city, and stoned him. And the witnesses laid off their garments at the feet of a young man, named Saul. And they stoned Stephen, in vio- lating, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried out, saying, Lord, lay not this sin to their charge. And when he had said this he fell asleep. Now Saul was consenting to his death.
abroad throughout the districts of Judea and Samaria, except the Apostles. Yet devout men jointly bore away Stephen to the grave, and made great lamentation over him. But Saul wasted the congregation, entering into the houses, and dragging forth men and women, he committed them to prison. Nevertheless, the dispersed, passed along preaching the word. Philip, indeed, having gone down to a city of Samaria, was announcing the Christ to them: and the multitudes were, with one accord, giving heed to the things spoken by Philip, when they heard and saw the miracles which he was doing; for, from many who had unclean spirits, they were going out, crying with a loud voice; and many palsied and lame were healed. And there was great joy in that city.

9 But there was there, before, a certain man, named Simon, who formerly, in the same city, had practiced sorcery, and astonished the people of Samaria, boasting that he was some great one. To whom they, having gazed upon Philip, saying, This man is the great power of God. And to him indeed they gave heed, because that for a long time, he had astonished them with his sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women. Also Simon himself believed; and when he was immersed, he constantly adhered to Philip, and, beholding the miracles and signs which were done, he was astonished.

14 Now when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, who, when they had come down, prayed for them, that they might receive the Holy Spirit. For as yet he had fallen upon none of them: only they had been immersed into the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit.

18 And when Simon saw that, through laying on of the Apostles’ hands, the Holy Spirit was given, he offered them money, saying, Give to me also this power, that on whomever I lay hands, he may receive the Holy Spirit. But Peter said to him, May your silver go to destruction with you, because you have presumed to procure the gift of God through money. To you there is no part nor portion in this thing, for your heart is not right in the sight of God. Reform, therefore, from this your wickedness, and pray the Lord, if, perhaps, the device of your heart shall be forgiven you; for I perceive that you are in the gall of bitterness, and in the bond of iniquity. Then Simon, answering, said, Pray to the Lord for me that none of these things, which you have spoken, may come upon me. They therefore, when they had testified and preached the word of the Lord, set out on their return to Jerusalem, and they preached the gospel in many villages of the Samaritans.

But an angel of the Lord spoke to Philip, saying, Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza (which is the way through the desert). And he arose and went; and behold a man of Ethiopia, an officer of great authority, under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come into Jerusalem to worship; and he was returning, and, sitting upon his chariot, he was reading Isaiah, the prophet. Moreover the Spirit said to Philip, Go near and join yourself to this chariot. And Philip having run up to him, and heard him reading Isaiah, the prophet, said, Do you understand what you are reading? He replied, How can I, except some one should guide me? And he invited Philip to come up and sit with him. Now the passage of the Scripture, which he was reading, was this, “He was led away as a sheep to slaughter: and as a lamb is silent before the shearer, so he opens not his mouth. In his humiliation, his condemnation was extorted; and who shall declare his generation? for his life is violently taken from the earth.” And the officer, replying to Philip, said, I beg of you, of whom does the prophet speak this? of himself, or of some other person? And Philip opened his mouth, and began at the same Scripture, and announced to him Jesus.

And as they were going along the road, they came upon a certain water: and the officer said,—Behold water! What hinders my being
37 immersed? And Philip said, If you believe with all your heart, you may. And he answered, and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they both went down into the water, Philip and the officer, and
39 he immersed him. And when they were come up out of the water, the Spirit of the Lord caught Philip away, that the officer saw him no more; for he went on his journey rejoicing.
40 But Philip was found in Azotus: and, passing along, he announced the tidings in all the cities till his entrance into Caesarea.

IX.—But Saul yet breathing out threatening and slaughter against the disciples of the Lord, 2 went to the High Priest, and desired from him letters to Damascus; to the Synagogues, that if he found any of that way, whether they were men or women, he might bring them bound to 3 Jerusalem. Now in the journey, he came near Damascus: and, suddenly, there flashed around him, a light from heaven, and having fallen upon the earth, he heard a voice saying to him, Saul, Saul, why do you persecute me?
5 And he said, Who art thou, Lord? And the the Lord said, I am Jesus, whom you persecute; it is hard for you to kick against the goads.
6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and it shall be told you what you must do. And the men who were journeying with him, had stood speechless, hearing, indeed, the voice, but seeing no person. But Saul was raised from the earth; and, though his eyes were opened, he saw no person: but they led him by the hand,
9 and brought him into Damascus. And he was there three days without seeing, and did not eat nor drink.
10 Now, there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ananias! And he said, Behold, I am 11 here, Lord. And the Lord said to him, Arise and go upon the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold he is praying to me, and has seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias 13 answered, Lord, I have heard, by many, of this man, how much evil he has done to thy saints who are in Jerusalem. And here he has authority from the chief Priests, to bind all those invoking thy name. But the Lord said to him, Go, 15 for he is a chosen instrument for me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will indicate to him how great things he must suffer on account of my name.

And Ananias went away and entered into 17 the house, and having laid his hands on him, said, Brother Saul, the Lord, even Jesus, who appeared to you in the way as you came, has sent me, that you may receive sight, and be filled with the Holy Spirit. And immediately there fell from his eyes, as it were scales: and he received sight forthwith, and arose, and was immersed: and having taken food he was strengthened. Then Saul was some days with the disciples who were at Damascus. And immediately he proclaimed Christ in the Synagogues, that this is the Son of God. But all that heard him were amazed, and said, Is not this he who destroyed those who invoked this name in Jerusalem, and came hither for this purpose, that he might bring them bound to the chief Priests? But Saul increased the more in strength, and 22 confounded the Jews who dwelt in Damascus, proving that this person is the Christ. Now when many days were accomplished, the Jews consulted to kill him. But their conspiracy was known to Saul, and they watched the gates, day and night, that they might kill him. Then 25 the disciples took him by night, and let him down through the wall in a basket. But coming into Jerusalem, he was attempting to attach himself to the disciples; but they were all fearing him, not believing him to be a disciple. But Barnabas took him and brought him to the 27 Apostles, and fully declared to them, how he had seen the Lord in the way, and that he had spoken to him, and how he had boldly preached at Damascus, in the name of Jesus.

And he was with them, coming in and going out 28 in Jerusalem, and preaching boldly in the name 29
of the Lord Jesus, and was talking and disputing with the Hellenists; but they undertook to kill him. The brethren, having ascertained this, conducted him into Caesarea, and sent him out into Tarsus. Then the congregations had peace, throughout all Judaea, and Galilee, and Samaria, being edified; and, walking in the fear of the Lord, and in the consolation of the Holy Spirit, they were multiplied.

Now it happened that Peter, while passing through among all, came down also to the saints that dwelt at Lydda; and there he found a certain man, named Aeneas, who had kept his bed eight years, and was sick of the palsy. And Peter said to him, Aeneas, Jesus the Christ, heals you. Arise and make your bed. And he arose immediately. And all who dwelt at Lydda, and Saron, beheld him, and turned to the Lord.

Now there was, in Joppa, a certain disciple, named Tabitha (which by interpretation is called Dorcas): this woman was full of good works, and of alms which she did. Now it came to pass in those days that she, being sick, died. And, having washed her, they placed her in an upper room. And Lydda being near to Joppa, the disciples, having heard that Peter was in that place, sent two men to him, entreating, that he would not delay to come through as far as to them. Then Peter, arising, went with them; whom having come, they led into the upper room; and all the widows stood by him weeping, and showing vests and mantles, all which Dorcas made while she was with them. But Peter, putting them all forth, kneeled down and prayed; and turning to the body, said, Tabitha, arise. And she opened her eyes. And when she saw Peter, she sat up, and he gave her his hand, and caused her to stand up; and having called the saints and widows, he presented her alive. And it was known throughout all Joppa, and many believed in the Lord. And he tarried many days in Joppa, with one Simon, a tanner.

X.—Now a certain man in Caesarea, called Cornelius, a centurion of the band, called the 2 Italian Band, a devout man, and one who feared God, with all his family, who gave much alms to the people, and prayed to God continually; he distinctly saw in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius! And when he looked on him he was afraid, and said: What is it, Lord? And he said to him, Your prayers and your alms are come up for a memorial of you before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodges with one Simon, a tanner, whose house is by the sea-shore. He will tell you what you ought to do. And when the angel who spoke to Cornelius was gone, he called two of his domestics, and a devout soldier of those who waited on him; and having fully related all these things to them, he sent them to Joppa. Again, on the next day, while they were on their journey, and drew near the city, Peter went up on the house-top to pray, at about the sixth hour. And becoming very hungry, he desired to eat. Now while they were preparing, he fell into a trance, and saw the heaven open, and a certain vessel descending to him like a great white sheet, bound together at four corners, and let down to the earth; in which were all kinds of four-footed animals, and wild beasts, and reptiles of the earth, and birds of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing common or unclean. And the voice said to him again, a second time; What God has cleansed, that call not you common. This was done thrice, and the vessel was taken up again into the heaven.

Now as Peter was pondering in himself, what the vision which he had seen could mean; behold the men who were sent from Cornelius, having inquired out Simon's house, stood at the gate, and calling, they asked, whether Simon, surnamed Peter, was lodging there. While Peter thought attentively of the vision, the Spirit said to him, Behold three men are seeking you. Arise, therefore, go down and accompany them, doubting nothing, for I have sent them. Then Peter went down to the 21 men, and said, Behold, I am he whom you are seeking. What is the reason for which you
are come? And they said, Cornelius, the centurion, a just man, and one who fears God, and of good report among all the nation of the Jews, was instructed from God, by a holy messenger, to send for you into his house, and to hear words of you. Then, calling them in, he entertained them. And on the next day Peter went with them, and certain brethren from Joppa accompanied him. And on the next day, he entered into Caesarea: and Cornelius was waiting for them, having called together his kindred and intimate friends.

Now, as Peter was entering, Cornelius met him, and falling down at his feet, he worshiped him. But Peter raised him up, saying, Stand up. I myself also am a man. And, conversing with him, he went in and found many assembled.

And he said to them, You well know that it is unlawful for a man, who is a Jew, to associate with, or to approach one of another nation; and yet God has showed to me that I should not call any man common or unclean.

And therefore I came without objecting, as soon as I was sent for. I ask then, for what purpose you have sent for me?

And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me, in bright apparel, and said, Cornelius, your prayer is heard, and your alms are had in remembrance before God. Send, therefore, to Joppa, and call here Simon, whose surname is Peter. He is entertained in the house of one Simon, a tanner, by the sea-shore; who, when he is come, will speak to you. Immediately, therefore, I sent to you, and you have done well that you have come. Now then, we are all here present before God, to hear all things that are commanded you by God. Then Peter, opening his mouth, said, In truth, I perceive that God is not a respecter of persons;

but, in every nation, he that fears him, and works righteousness, is acceptable to him. You know the message, which he sent to the children of Israel, preaching peace through Jesus Christ, he is Lord of all;—you know that message which was published throughout all Judea, beginning from Galilee, after the immersion which John preached;—concerning Jesus of Nazareth: how God anointed him with the Holy Spirit and with power; who went about, from place to place, doing good, and healing all that were oppressed by the devil; for God was with him. And we are witnesses of all these things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, hanging him on a tree. Him God raised up the third day, and showed him openly; not to all the people, but to witnesses before chosen by God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to announce to the people, and to testify that it is he himself who is ordained by God, to be the judge of the living and the dead. To him all the prophets testify, that whoever believes in him shall, through his name, receive remission of sins. While Peter was yet speaking these words, the Holy Spirit fell on all those who heard the word. And those of the circumcision, who believed, as many as came with Peter, were astonished because that on the Gentiles also, the gift of the Holy Spirit was poured out. For they heard them speak with other tongues, and magnify God. Then Peter answered, Can any man forbid the water, that these should not be immersed, who have received the Holy Spirit, as well as we? And he commanded them to be immersed in the name of the Lord. Then they requested him to remain some days.

XI.—And the Apostles and brethren, throughout Judaea, heard that the Gentiles also had received the word of God. And when Peter went up into Jerusalem, they of the circumcision disputed with him, saying, You associated with men who are uncircumcised, and ate with them. But Peter related the matter from the beginning, and set it forth in order to them, saying, I was in the city of Joppa, praying; and I saw, in a trance, a vision, something descend, like a great sheet, let down from heaven by four corners, and it came even to me. Upon which, when I had earnestly looked, I considered, and saw four-footed animals of the earth, and wild beasts, and
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7 reptiles and birds of the air. And I heard a voice, saying to me, Arise, Peter; kill and eat. But I said, Not so, Lord; for nothing common or unclean, has, at any time, entered into my mouth.

9 But the voice answered me again from heaven; What God has cleansed, that call not you common.

10 And this was done three times; and all were drawn up again into heaven. And behold, there were immediately three men already come to the house where I was, sent from Caesarea to me.

12 And the Spirit bade me go with them, doubting nothing. And, moreover, these six brethren accompanied me; and we entered into the man’s house; and he told us, how he had seen the messenger in his house, who stood and said to him; Send to Joppa, and call for Simon, whose surname is Peter, who will tell you words, by which you and all your house shall be saved.

15 And as I began to speak, the Holy Spirit fell on them, as on us in the beginning. Then I remembered the declaration of the Lord, how he said, John, indeed, immersed in water, but you shall be immersed in the Holy Spirit. Since, then, God gave them the same gift even as he did to us, when we believed on the Lord Jesus Christ; who was I that I could withstand God? When they heard these things they were silent, and glorified God, saying, God, then, indeed, has also granted to the Gentiles the reformation to life.

19 Now they who were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews. And some of them were men of Cyprus and Cyrene, who, having come into Antioch, spoke to the Hellenists, preaching the gospel of the Lord Jesus.

21 And the hand of the Lord was with them, and a great number believed and turned to the Lord.

22 Then tidings of these things came to the ears of the congregation which was in Jerusalem; and they sent forth Barnabas, that he should go through to Antioch; who, when he came and beheld the grace of God, was glad, and exhorted them all, that with purpose of heart, they should adhere to the Lord. For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. Then Barnabas departed to Tarsus to seek Saul. And when he had found him, he brought him to Antioch. And it came to pass that, during a whole year, they were assembled with the congregation, and taught a great multitude. And the disciples were called Christians first in Antioch.

And in those days prophets came down from Jerusalem to Antioch. And one of them, named Agabus, having stood up made known through the Spirit that there would be a great famine throughout all the land, which occurred in the days of Claudius. Then the disciples, every one, according to his ability, determined to send relief to the brethren that dwelt in Judea; which they also did; and sent it to the Elders by the hands of Barnabas and Saul.

XII.—Now, about that time, Herod, the king, stretched forth his hands to persecute certain persons of the congregation. And he killed James, the brother of John, with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. (And then were the days of the unleavened loaves.) And having apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to guard him, intending, after the passover, to bring him forth to the people. Peter, therefore, was kept in prison, but earnest prayer, without ceasing, was made by the congregation to God for him.

And when Herod would have brought him forth, in that night, Peter was sleeping between two soldiers, bound with two chains; and keepers, before the door, guarded the prison. And behold a messenger of the Lord stood near, and a light shone in the prison, and, striking Peter on the side, he raised him up, saying, Rise up quickly. And his chains fell off from his hands. And the messenger said to him, Gird yourself and bind on your sandals. And he did so. And he said to him, Cast your garment around you, and follow me. And Peter went out and followed him, and had not perceived that what was done by the messenger was real, but thought that he saw a vision.
10 When they had passed the first and the second watch, they came to the iron gate, that leads into the city; which opened spontaneously to them; and they went out, and passed on through one street. And forthwith the messenger departed from him. Then Peter, having come to himself, said, Now I certainly know that the Lord has sent his messenger, and has delivered me out of the hands of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the matter, he went to the house of Mary, the mother of John, whose surname was Mark, where many were assembled, praying. And when he knocked at the door of the gate, a maid servant, named Rhoda, went to hearken. And recognizing Peter's voice, she did not open the gate, for gladness; but ran in and told them that Peter was standing before the gate. And they said to her, You are crazy. But she confidently affirmed that it was even so. Then they said, It is his messenger. But Peter continued knocking. And when they had opened the door, and saw him, they were astonished. But he, beckoning to them with the hand to be quiet, declared to them how the Lord had brought him out of the prison. And he said, Go tell these things to James, and to the brethren. And he departed and went to another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, as to what had become of Peter. And when Herod had sought for him, and did not find him, he examined the keepers, and commanded that they should be put to death. And he went from Judea to Caesarea, and abode there.

20 And Herod being enraged at those of Tyre and Sidon, they came with one accord to him, and, having made Blastus, the king's chamberlain, their friend, desired peace; because their country was supported by the king's country.

21 And, on an appointed day, Herod, arrayed in royal apparel, sat on his throne, and made a speech to them. And the people shouted, saying, It is the voice of a god, and not of a man.

23 And immediately a messenger of the Lord smote him because he did not give God the glory. And, having been eaten by worms, he expired.

But the word of God continued to grow, and extend. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

XIII.—Now there were in the congregation that existed in Antioch, certain prophets and teachers, as Barnabas and Simeon, who is called Niger, and Lucius the Cyrenian, and Manaen, who had been brought up with Herod the Tetrarch, and Saul. While they were ministering to the Lord, and fasting, the Holy Spirit said, Separate for me Barnabas and Saul to the work, for which I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down into Seleucia; and thence they sailed into Cyprus. And when they were in Salamis, they preached the word of God in the synagogue of the Jews, and they had also John as their attendant. And when they had gone through the whole island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus—who was with the proconsul of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas, the sorcerer (for so is his name, being translated), opposed them, seeking to turn aside the proconsul from the faith. Then Saul (also called Paul), filled with the Holy Spirit, having looked earnestly upon him, said, O full of all subtlety and all mischief, son of the Devil, enemy of all righteousness, will you not cease to pervert the right ways of the Lord? And now behold the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some persons to lead him by the hands. Then the proconsul, having seen what was done, believed, being astonished at the doctrine of the Lord.
13 And, loosing from Paphos, they who were with Paul came into Perga of Pamphilia; and John, departing from them, returned into Jerusalem.

14 But they themselves, departing from Perga, came into Antioch of Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And, after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, Brethren, if you have a word of exhortation for the people, speak it.

16 Then Paul stood up, and waving with his hand, he said: Israelites, and you who fear God, hearken. The God of this people chose our Fathers and exalted the people, when they dwelt as strangers in the land of Egypt, and with a high arm he brought them out of it.

17 And for about the period of forty years he nourished them in the wilderness. And when he had subdued seven nations, in the land of Canaan, he divided their land to them by lot.

18 And after these things, during about four hundred and fifty years, he gave them judges until Samuel, the Prophet.

19 And after that they asked a king for themselves. And God granted to them Saul the son of Kish, a man of the tribe of Benjamin, during forty years. And having removed him, he raised up for them David, to be king; to whom also he testified, saying, “I have found David, the son of Jesse, a man after my own heart,” who shall perform all my desires. Of this man’s seed has God, according to promise, brought up for Israel a saviour—Jesus; John having first preached, before his entrance on his work, an immersion of reformation to all the people of Israel. Now while John was completing his course, he said, Whom do you suppose me to be? I am not he. But behold, one is coming after me, the shoes of whose feet I am not worthy to loose. Brethren, sons of the race of Abraham, and those among you who fear God, to you is the word of this salvation sent.

20 For they who dwell in Jerusalem, and their rulers, not knowing him, and the utterances of the prophets, which are read every sabbath, have, in condemning him, fulfilled them. And although they found not the least cause of death in him, yet they desired Pilate to put him to death. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days by those who came up with him from Galilee into Jerusalem, who are his witnesses to the people. And we are declaring to you glad tidings, how that the promise, which was made to the fathers, God has completely fulfilled the same to us their children, he having raised up Jesus; as it is also written in the second Psalm, “Thou art my Son, to-day I have begotten thee.” And that he raised him up from the dead, no more to return to corruption, he said thus, “I will give to you the faithful mercies of David.” Wherefore he says also, in another psalm, “Thou wilt not give up thy Holy One to see corruption.” For David, indeed, after he had served his own generation by the will of God, fell asleep, and was added to his fathers, and saw corruption. But he whom God raised again, did not see corruption.

21 Be it known to you therefore, brethren, that through this person is announced to you the forgiveness of sins. And by him all that believe are justified from all things from which you could not be justified by the law of Moses. Beware, then, lest that come upon you which is written in the prophets; Behold, you despisers, and wonder and perish. For I execute a work in your days, a work which you will not believe, though any one should fully declare it to you. And as they were going out, the Gentiles besought them, that these words might be spoken to them the next sabbath. Now when the congregation was dispersed, many of the Jews and religious proselytes followed Paul and Barnabas, who, addressing them, persuaded them to persevere in the grace of God. And on the next sabbath, almost the whole city assembled to hear the word of God. But when the Jews saw the multitudes, they were filled with zeal, and spoke against those things which were spoken by Paul, contradicting and reviling. Then Paul and Barnabas became bold, and said; It was necessary that the word of God should first have been spoken to you. But
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seeing you put it from you, and judge yourselves unworthy of the everlasting life, behold 47 we turn to the Gentiles. For so has the Lord commanded us, saying ; I have placed you for a light of nations that you might be for salvation even to the ends of the earth. On hearing this the Gentiles rejoiced, and glorified the word of the Lord, and as many, as were determined for everlasting life, believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their borders. But they shook off the dust of their feet against them, and went into Iconium. And the disciples were filled with joy and with the Holy Spirit.

XIV.—And it occurred in Iconium, that they, at the same time, went into the synagogue of the Jews, and spoke so that a great multitude, both of the Jews, and also of the Hellenists, believed. But the unbelieving Jews stirred up the Gentiles, and disaffected their minds against the brethren. For a long time, therefore, they continued there speaking boldly respecting the Lord who attested the word of his grace, granting signs and wonders to be done by their hands.

4 But the multitude of the city was divided. Some were with the Jews, and the others with the Apostles. And when there was a rush, both by the Gentiles, and also by the Jews with their rulers, to use them spitefully, and to stone them, 6 they, being aware of it, fled down into Lystra and Derbe, cities of Lycaonia, and into the surrounding country. And there they announced the gospel.

8 And, a certain man in Lystra was sitting, impotent in his feet, a cripple from his birth; who had never walked. The same heard Paul speak; who, looking intently upon him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on your feet. And he leaped and walked. And when the people saw what Paul had done, they raised their voices, saying in the Lycaonian, The gods are come down to us, in the likeness of men. And they called Barnabas, Zeus, and Paul, 12 Hermae, because he was the chief speaker. Then the priest of the Zeus that was before the city, brought oxen and garlands to the gates, and, with the people, wished to offer sacrifices to them. Which when the Apostles, Barnabas 14 and Paul, heard, they rent their clothes, and leaped forth into the crowd, crying out, and saying, Why do you do these things? We are men of like nature with yourselves, declaring to you glad tidings, that you should turn from these vanities to the living God, who made the heaven, and the earth, and the sea, and all things that are in them; who, in the ages past, suffered all the nations to go on in their own ways. Nevertheless, he did not leave himself 17 without testimony, in that he did good, and gave you rain from heaven, and fruitful seasons, filling your hearts with food and gladness. And with these sayings they scarcely restrained the people, that they did not offer sacrifice to them. Then 19 Jews came over from Antioch and Iconium; and having persuaded the multitudes, and having stoned Paul, they were dragging him out of the city, supposing that he was dead. But, while the disciples were standing about him, rising up, he entered into the city. And the next day he went out with Barnabas into Derbe. And when 21 they had announced the glad tidings to that city, and made many disciples, they returned into Lystra, and Iconium, and Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, saying that we must, through much tribulation, enter into the kingdom of God. And, having appointed for them elders 23 in every congregation, and having prayed with fastings, they commended them to the Lord, in whom they believed. And, having passed 24 through Pisidia, they came to Pamphylia. And 25 when they had spoken the word in Perga, they went down into Attalia; and thence they sailed 26 to Antioch, whence they had been commended to the grace of God, for the work which they performed.

And when they came, and had assembled the congregation, they rehearsed all that God had done with them, and that he had opened a door
And with this the words of the prophets agree; as it is written, After this I will return, and will rebuild the tabernacle of David which is fallen down, and I will rebuild its ruins, and I will set it up; that the rest of men may seek after the Lord, even all the nations, upon whom my name is called, says the Lord, who does all these things. Known to God from everlasting are all his works. Wherefore my judgment is, not to trouble those who from among the Gentiles turn to God; but to write to them, that they abstain from pollutions of the idols, and fornication, and things strangled, and blood. For, from ancient times, Moses has, in every city, those who preach him, being read in the synagogues every sabbath.

Then it pleased the Apostles and the elders, with the whole congregation, to send chosen men, from among themselves, to Antioch, with Paul and Barnabas;—Judas, surnamed Barsabas, and Silas, leading men among the brethren. And they wrote by them these words:—The Apostles, and elders, and brethren, greeting—To the brethren of the Gentiles in Antioch, and Syria, and Cilicia. Since we have heard, that some persons who went out from us, have troubled you with words, subverting your souls, saying, You must be circumcised, and keep the law; to whom we gave no commandment; it seemed good to us, being assembled with one accord, to send chosen men to you, with our beloved Barnabas and Paul; men who have hazard their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who also themselves will tell you the same things by word of mouth. For it seemed good to the Holy Spirit, and to us, to lay on you no greater burden than these necessary things; to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if you keep yourselves, you will do well. Farewell. So, then, having been dismissed, they came into Antioch: and when they had assembled the multitude, they delivered the epistle; and having read it, they rejoiced over the consolation. And Judas and Silas, being also themselves prophets, exhorted the brethren with many
33 words, and established them. And after they had made some stay, they were dismissed, with peace from the brethren to the Apostles. But it pleased Silas to remain there still. Paul and Barnabas, also, continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said to Barnabas, Let us visit the brethren in every city, in which we have preached the word of the Lord, to see how they do. And Barnabas determined to take John with them, whose surname was Mark.

38 But Paul thought it not proper to take him with them, who departed from them in Pamphylia, and did not go with them into the work. And there arose a contention so that they separated one from the other; and Barnabas took Mark, and sailed into Cyprus. But Paul chose Silas, and departed, being commended by the brethren to the favor of God. And he went through Syria and Cilicia, establishing the congregations.

XVI.—Then Paul came to Derbe and Lystra; and, behold, a disciple was there, named Timothy (the son of a woman who was a Jewess and a believer, but his father was a Greek), who was well attested by the brethren in Lystra and Iconium. Paul wished him to go forth with him, and took and circumcised him, because of the Jews who were in these quarters: for they all knew that his father was a Greek. And as they went through the cities, they delivered to them, for their observance, the decrees that had been ordained by the Apostles and elders who were in Jerusalem. And so were the congregations established in the faith, and daily increased in number.

Now when they had gone throughout Phrygia, and the region of Galatia, and (being forbidden by the Holy Spirit to speak the word in Asia) after they came to Mysia, they attempted to go into Bithynia; but the Spirit suffered them not. So passing along Mysia, they came to Troas.

And a vision appeared to Paul in the night. There stood a man, a Macedonian, who besought him, saying, come over into Macedonia, and help us. And after he had seen the vision, we imme-

diately endeavored to go forth into Macedonia, being assured that the Lord had called us to preach the gospel to them. Therefore, loosing from Troas, we ran by a straight course to Samothrace, and the next day to Neapolis; and thence to Philippi, which is a chief city of that part of Macedonia, and a colony. And we abode in that city some days. And on the sabbath, we went out of the city by the side of a river, where there was a customary place of prayer; and we sat down, and spoke to the women that resorted there. And a woman, named Lydia, a seller of purple, of the city of Thyatira, who worshiped God, heard us; whose heart the Lord opened, to attend to the things spoken by Paul. And when she was immersed, and her household, she besought us, saying, Since you have judged me to be faithful to the Lord, come into my house, and there remain. And she constrained us.

And as we went to prayer, a certain maid, having a spirit of divination, met us, who brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, who show to us the way of salvation. And this she did many days; but Paul, outraged, turned and said to the spirit, I command you in the name of Jesus Christ to come out of her. And he came out the same hour. And when the masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market-place, before the magistrates. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them, and the magistrates, having torn off their garments, commanded to beat them. And when they had laid many stripes on them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises to God; and the prisoners heard them; and suddenly there was a great earthquake, so that the foun-
dations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison, awaking out of his sleep, and seeing the prison-doors open, drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do yourself no harm; for we are all here. Then he called for lights, and sprung in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do, in order to be saved? And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your family. And they spoke to him the word of the Lord, and to all who were in his house. And he took them the same hour of the night, and washed their stripes, and was immediately immersed, he and all his family. And when he had brought them into his house, he set food before them, and rejoiced, believing in God with all his family. And when it was day, the magistrates sent the officers, saying, Release those men. And the keeper of the prison told Paul, The magistrates have sent to release you; now, therefore, depart, and go in peace. But Paul said to them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they cast us out privately? Nay, indeed, but let them come themselves, and lead us out. And the officers told these words to the magistrates, and they feared when they heard that they were Romans. And they came and besought them, and led them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they exhorted them, and departed.

XVII.—Now when Paul and Silas had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was the synagogue of the Jews. And Paul, as his custom was, went in to them, and three sabbaths reasoned with them from the Scriptures, opening them and setting forth that the Christ must suffer, and rise again from the dead; and that this Jesus, whom I announce to you, is the Christ. And some of them believed and adhered to Paul and Silas; and of the devout Greeks a great multitude, and of the principal women not a few.

But the Jews who did not believe, moved with envy, gathered some vile men of the street idlers, and raised a mob, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people; but not finding them, they dragged Jason and certain brethren before the city rulers, exclaiming, These men, who have turned the world upside down, are come hither also; whom Jason has received; and all these act contrary to the decrees of Caesar, saying, That there is another king,—Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And having taken security of Jason and the others, they dismissed them. And the brethren immediately sent away Paul and Silas by night to Berea, who coming thither went into the synagogue of the Jews. Now these were more noble-minded than those of Thessalonica, in that they received the word with all readiness of mind, searching the Scriptures daily, to see if these things were so. Therefore many of them believed; also of honorable women, who were Greeks, and men, not a few. But when the Jews of Thessalonica knew that the word of God was preached by Paul in Berea, they came thither also, and stirred up the rabble. And then the brethren, immediately sent away Paul even to the sea. But Silas and Timothy abode there still. And they who conducted Paul, brought him to Athens; and having received a commandment to Silas and Timothy to come to him, as soon as possible, they departed.

Now while Paul was waiting for them at Athens, his spirit was roused in him, when he saw the city wholly devoted to idols. Therefore he disputed in the synagogue, with the Jews, and with the devout persons, and in the market, daily, with those who met with him. Then certain philosophers of the Epicureans and of the Stoics encountered him; and some said, What would this chatterer say? and others, He seems to be a publisher of foreign gods, because he announced to them Jesus and
19 the resurrection. Now they took him and brought him to the Areopagus, saying, Can we know what this new doctrine is, of which you speak? For you bring some strange things to our ears. We wish, therefore, to know what these things mean.

20 For all Athenians and strangers who were there, spent their time in nothing else, but either in telling or hearing some new thing. Then Paul stood up in the midst of the Areopagus, and said, Athenians! I perceive that, in every respect, you are exceedingly devotional. For as I passed along and observed the objects of your worship, I found an altar with this inscription, To an Unknown God: him, therefore, whom you, not knowing, worship, I declare to you.

24 God who made the world and all things in it, seeing that he is Lord of heaven and of earth, dwells not in temples made with hands; neither is ministered to by men’s hands, as though he needed anything, seeing he gives to all life and breath, and all things; and has made of one blood every nation of men, to dwell on all the face of the earth, having determined the appointed seasons and limits of their abode; that they should seek the Lord, if, perhaps, they might feel after him and find him; although, indeed, he is not far from any one of us; for by him we live, and move, and have our being; as even some of your own poets have said;

For we, indeed, his offspring are.

29 Since, then, we are the offspring of God, we ought not to think that the Godhead is like to gold or silver, graven by art or man’s device.

30 And the times of this ignorance God overlooked, but now commands all men everywhere, to reform. Because he has appointed a day, in which he will judge the world in righteousness, by that man whom he has appointed, giving assurance to all, having raised him from the dead. And when they heard of a resurrection of the dead, some mocked; and others said, We will hear you again concerning this matter.

33 So Paul departed from among them. But certain persons adhered to him and believed: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them.

XVIII.—After these things Paul left Athens, and went to Corinth. And having found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome), he came to them. And because he was of the same trade, he abode with them, and worked: for by occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and endeavored to persuade both Jews and Greeks. But when Silas and Timothy were come from Macedonia, Paul was constrained in spirit, earnestly testifying to the Jews that Jesus was the Christ.

And when they resisted and reviled, he shook his raiment, and said to them, Your blood be on your own heads. I am clean. Henceforth I will go to the Gentiles. And he departed thence, and entered into the house of a certain man named Justus, who worshiped God, whose house was adjacent to the synagogue. But Crispus, the chief ruler of the synagogue, believed on the Lord with all his family: and many of the Corinthians, hearing, believed, and were immersed. Then the Lord said to Paul, in a vision by night, Be not afraid, but speak, and be not silent; for I am with you, and no man shall assail you to hurt you: for I have many people in this city. And he continued there a year and six months, teaching the word of God among them.

And when Gallio was governing Achaia as proconsul, the Jews, with one consent, made insurrection against Paul, and brought him to the judgment-seat, saying, This fellow persuades men to worship God contrary to the law.

And as Paul was about to open his mouth, Gallio said to the Jews, Were it, indeed, a matter of wrong, or a wicked act, Jews, it would be reasonable that I should bear with you. But if it be a question concerning a doctrine, and names, and your law, look you to it: for I will not be a judge of these matters. And he drove them from the judgment-seat. Then all the 17 Greeks took Sosthenes, the ruler of the syna-
gogue, and beat him before the judgment-seat: and Gallio cared for none of these things.

18 And Paul tarried yet many days, and, having bid adieu to the brethren, sailed forth into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

19 And he came into Ephesus, and left them there. But he himself, entering into the synagogue,

20 reasoned with the Jews, and though they requested him to remain longer time with them,

21 he did not consent: but bade them farewell, saying, I must by all means keep the approaching feast at Jerusalem: but I will return to you again, if God will; and he sailed from Ephesus.

22 And after he had gone down to Cesarea, and gone up and saluted the congregation, he went down to Antioch.

23 And having spent some time there, he departed, passing through all the country of Galatia and Phrygia, in order, establishing all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came down to Ephesus. This man was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught diligently the things concerning the Lord, though he knew only the immersion of John. And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him to them, and expounded to him the way of God more accurately. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he had come, afforded much aid to them who had believed, through the gift which he had: for he powerfully and thoroughly in public convinced the Jews, clearly showing by the Scriptures, that Jesus was the Christ.

XIX.—And while Apollos was at Corinth, Paul having passed through the upper parts, came into Ephesus; and finding certain disciples there,

2 he said to them, Did you on believing receive the Holy Spirit? And they said to him, we have not, indeed, heard, that there is a Holy Spirit.

3 And he said to them, Into what then were you immersed? And they said, Into John’s immersion. Then said Paul, John, indeed, administered an immersion of reformation, saying to the people, that they should believe on him who would come after him, that is, on Jesus the Christ. Having heard this, they were immersed into the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with tongues, and prophesied: now all the men were about twelve.

4 And he went into the synagogue, and spoke boldly for about three months, discussing and persuading as to things concerning the kingdom of God. But when some were hardened, and believed not, but spoke evil of the way, in the presence of the multitude, he departed from them and separated the disciples, discussing daily in the school of one Tyrannus. And this continued during two years; so that all those who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God worked special miracles by the hands of Paul: so that from his body were carried to the sick, handkerchiefs, or aprons: and the diseases departed from them, and the evil spirits went out of them. Then certain of the Jewish exorcists, who went about from place to place, also attempted to pronounce the name of the Lord Jesus upon those who had evil spirits, saying, We adjure you by the Jesus whom Paul preaches. And there were seven sons of one Sceva, a Jew and chief of the priests, who did so. And the evil spirit answered and said, Jesus I acknowledge, and Paul I know: but who are you? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them; so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who believed came, and confessed, and declared their deeds. Many of them also, who practiced magic arts, brought together their books, and burnt them in the presence of all, and they counted the price of them, and found it fifty thousand pieces of silver. So powerfully grew the word of God, and prevailed.

When these things were ended, Paul firmly purposed in spirit, when he had passed through
Macedonia, and Achaia, to go to Jerusalem, saying; after I have been there, I must also see 22 Rome. So he sent into Macedonia two of those who ministered to him, Timothy and Erastus; 23 but he himself stayed in Asia for a season. And the same time there arose no small stir about 24 the way. For a certain man, named Demetrius, a silversmith, who made silver shrines for Artemis, brought no small gain to the artisans; 25 whom he called together, with the workmen of like occupation, and said, Sirs, you know well that, by this employment we have our prosperity. 26 Moreover, you see and hear that, not only at Ephesus, but almost throughout Asia, this Paul has persuaded and turned aside many people, saying that they are no gods which are made 27 with hands; so that not only this our trade is in danger of coming into contempt; but also that the temple of the great goddess Artemis will be despised, and her magnificence destroyed, whom all Asia and the world worship.

28 And when they heard this, they were full of wrath, and cried out, saying, Great is Artemis 29 of the Ephesians. And the whole city was filled with tumult, and having caught Gaius and Aristarchus, Macedonians, Paul’s companions in travel, they rushed with one accord into the theatre. And when Paul would have gone in 30 to the people, the disciples suffered him not. 31 And some of the chief men of Asia, who were his friends, sent to him, entreating him not to 32 venture himself into the theatre. Some, therefore, cried one thing, and some another: for the assembly was confused, and the greater part knew not wherefore they were come together. 33 And they drew Alexander out of the crowd, the Jews urging him forward. And Alexander, waving the hand, would have made his defense 34 to the people. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Artemis of the Ephesians.

35 And when the city-clerk had appeased the people, he says, Ephesians, what man is there who knows not that the city of the Ephesians is a worshiper of the great Artemis, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, you ought to be quiet, and to do nothing rashly. For you have brought hither 37 these men, who are neither robbers of temples nor yet revilers of your goddess. Therefore, 38 if Demetrius, and the artisans that are with him, have a complaint against any man, the law is open, and there are proconsuls: let them accuse one another. But if you inquire any 39 thing concerning other matters, it shall be determined in the lawful assembly. For we are in danger of being called in question for this day's uproar, there being no cause in reference to which we shall be able to give an account of this concourse. And when he had thus spoken, 41 he dismissed the assembly.

XX.—And after the disturbance had ceased, Paul called to him the disciples, and embracing them, departed to go into Macedonia. And 2 when he had gone over those parts, and had given them much exhortation, he came into Greece, and having spent three months there, 3 he resolved to return through Macedonia, the Jews having laid wait for him, as he was about to embark for Syria. And there accompanied him to Asia, Sopater of Berea, and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. And these going before, tarried for us at Troas. And we sailed away 6 from Philippi, after the days of unleavened bread, and came to them to Troas, in five days, where we abode seven days.

And on the first day of the week, when we 7 came together for the breaking a loaf, Paul discoursed with them, ready to depart on the morrow, and continued his speech till midnight. And there were many lampstands in the upper chamber, where we were assembled together. And there sat in the open window a certain 9 young man, named Eutychus, who had fallen into a deep sleep: and as Paul was long discoursing, he sunk down with sleep, and fell from the third story, and was taken up dead. And Paul went down, and fell upon him, and 10 embracing him, said, Be not troubled, for his life is in him. And when he had come up, 11 and had broken the loaf, and eaten, and talked
a long while, even till day-break, so he depart-
12 ed. And they brought the young man alive,
13 and were not a little comforted. And we went
forward to the ship, and sailed to Assos, there
intending to take in Paul: for so he had
appointed, intending himself to go on foot.
14 And when he met us at Assos, we took him in,
15 and came to Mitylene. And having sailed
thence, we came the next day over against
Chios; and the next day we arrived at Samos,
and remained at Trogyllium; and the next day
16 we came to Miletus; for Paul had determined
to sail past Ephesus, that he might not spend
the time in Asia; for he hastened, if it were
possible for him, to be at Jerusalem on the day
17 of Pentecost. And from Miletus he sent to
Ephesus, and called for the elders of the con-
gregation. And when they were come to him,
said to them: You well know from the first
day that I came into Asia, in what manner I
19 have always been with you, serving the Lord
with all humility of mind, and with many tears
and trials, which befell me by the plots of the
20 Jews: and that I have kept back nothing that
was profitable, but have declared to you, and
have taught you both publicly, and from house
21 to house, testifying both to the Jews and
Greeks, reformation toward God, and faith
22 toward our Lord Jesus Christ. And now be-
hold, I go bound in spirit to Jerusalem, not
knowing the things which will befall me there:
23 except that the Holy Spirit testifies in every
city, saying, that bonds and afflictions await me.
24 But none of these things move me, neither count
my life dear to myself, so that I may finish my
course with joy, and the ministry which I have
received from the Lord Jesus, to testify the
25 gospel of the grace of God. And now behold,
I know that you all, among whom I have gone
preaching the kingdom of God, will see my
26 face no more, wherefore I take you to witness
this day, that I am clear from the blood of all.
27 For I have kept nothing back, but have declar-
ed to you the whole counsel of God. Take
heed, therefore, to yourselves, and to all the
flock in which the Holy Spirit has constituted
you overseers, to feed the congregation of the
Lord, which he has purchased with his own
blood. For I know this, that after my depar-
ture fierce wolves will enter in among you, not
sparing the flock. Also from among your own.
30 selves, men will arise, speaking perverse things,
to draw away disciples after them. Therefore
watch, and remember, that during three years I
ceased not to warn every one night and day
with tears. And now, brethren, I commend you
to God, and to the word of his grace, which is
able to build you up, and to give you an inheri-
ance among all them who are sanctified. I
33 have coveted no man's silver, or gold, or
apparel. You yourselves know, that these
34 hands have ministered to my necessities, and
to those that were with me. I have shown you
in all respects that by so laboring you ought
to support the weak, and to remember the
words of the Lord Jesus, that he himself said,
It is more blessed to give than to receive.
And when he had said this, he kneeled down,
36 and prayed with them all. And they all wept
much, and having fallen on Paul's neck, they
kissed him, sorrowing especially for the words
which he had spoken, that they would see his
face no more. And they accompanied him to
the ship.

XXI.—When now it came to pass that we
put to sea, having departed from them, we came
with a straight course to Cos, and the day fol-
2 lowing to Rhodes, and thence to Patara. And
having found a ship crossing over to Phenicia,
we went on board, and set sail. Now having
3 had a view of Cyprus, and having left it behind
on the left hand, we sailed to Syria, and landed
at Tyre: for there the ship was to unload her
cargo. And having sought out the disciples, we
4 remained there seven days; who said to Paul,
through the Spirit, that he should not go up to
Jerusalem. But having completed the days, we
5 went on our way; and they all with their wives
and children conducted us on our way, till we
were out of the city; and having kneeled down
on the shore, we prayed. And having embraced
6 one another, we went on board the ship, and
they returned home. Now we, having com-
7 pleted the voyage, came down from Tyre to
Ptolemais, and saluted the brethren, and
8 remained with them one day. And the next day we departed, and came to Cesarea; and entering into the house of Philip the evangelist, who was one of the seven, we remained with him. Now the same man had four daughters, virgins, who prophesied. And as we remained there several days, there came down from Judea a certain prophet, named Agabus. And when he came to us, he took Paul's girdle, and binding his own hands and feet, said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man who owns this girdle, and shall deliver him into the hands of the Gentiles.

12 Now when we heard these things, both we, and they of that place, besought Paul not to go up to Jerusalem. Then Paul answered, What do you, weeping and breaking my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he could not be persuaded, we ceased, saying, The will of the Lord be done!

15 And after those days we packed up our baggage, and went up to Jerusalem. There went with us certain of the disciples of Cesarea, bringing us to Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 Now when we were come to Jerusalem, the brethren gladly received us. And the day following Paul went in with us to James, and all the elders were present. And when he had saluted them, he related particularly what things God had wrought among the Gentiles through his ministry. And when they heard it, they glorified the Lord, and said to Paul, You see, brother, what myriads of Jews there are who have believed; and they are all zealous for the law; now they have been informed concerning you, that you teach all the Jews who are among the Gentiles apostacy from Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What then is it? The multitude must needs come together:

23 for they will hear that you have come. Do this, therefore, which we say to you: We have four men who have a vow on themselves; taking these with yourself, purify yourself with them, and bear the charges for them, that they may shave their heads: and all will know that those things of which they were informed concerning you, are nothing, but that you yourself also walk orderly, and keep the law.

25 But as respects the Gentiles who have believed, we have already written and concluded that they observe no such thing; only that they abstain from things offered to idols, and from blood, and from things strangled, and from all kinds of lewdness.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, announcing the fulfillment of the days of purification, till the offerings should be offered for each one of them.

27 Now as the seven days were about to be completed, the Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Israelites, help! This is the man who teaches all men everywhere against this people, and the law, and this place: and further also has brought Greeks into the temple, and has polluted this holy place. For they had formerly seen with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together, and seizing Paul, they dragged him out of the temple: and immediately the doors were shut. And as they were seeking to kill him, word came up to the chiliarch of the cohort, that all Jerusalem was in confusion; who immediately took soldiers and centurions, and ran down upon them. And when they saw the chiliarch and the soldiers, they ceased from beating Paul. Then the chiliarch drew near and took him, and commanded him to be bound with two chains, and inquired who he might be, and what he had done. But some in the crowd were shouting one thing, and some another: and when he could not know the certainty, on account of the tumult, he commanded him to be led into the castle. And when he was on the stairs, it came to pass that he was borne by the soldiers, on account of the violence of the crowd. For the multitude of the people followed, crying out, Away with him! And as Paul was about to be led into the castle, he said to the chiliarch, May
I speak to you? Who said, Do you know Greek? Are you not then that Egyptian, who before these days made an uproar, and led out into the wilderness the four thousand assassins? But Paul said, I am, indeed, a Jew from Tarsus, a city in Cilicia, a citizen of no mean city; and I beseech you to permit me to speak to the people. And when he had permitted him, Paul stood on the stairs, and waved with his hand to the people; and when there was made a great silence, he spoke to them in the Hebrew tongue, saying:

XXII.—Brethren, and fathers! Hear my defense which I now make to you. And when they heard that he spoke the Hebrew tongue, they kept the greater silence. And he says, I am indeed a Jew, born in Tarsus in Cilicia, yet brought up in this city, and taught at the feet of Gamaliel, according to the perfect law of our fathers, and was as zealous toward God, as you all are this day. And I persecuted those of this way to death, binding and delivering into prison both men and women, as also the high priest and the whole body of the elders can bear me testimony; from whom also I received letters to the brethren, and went to Damascus, to bring those that were bound there to Jerusalem, to be punished. And as I was on my journey, and was come nigh to Damascus about noon, suddenly there shone from heaven a great light around me: and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom you persecute. And they who were with me, saw indeed the light, and were afraid: but they understood not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told you concerning all the things which are appointed you to do. And as I could not see for the splendor of that light, I was led by the hand by those who were with me, and came into Damascus. And one Ananias, a devout man according to the law, well spoken of among all the Jews who dwelt there, came to me, and stood, and said to me, Brother Saul, receive your sight, and the same hour I looked up upon him. And he said, The God of our fathers has chosen you, that you should know his will, and see that Just One, and hear the voice of his mouth. For you shall be his witness to all men, of what you have seen and heard. And now why do you delay? Arise, and be immersed, and wash away your sins, invoking the name of the Lord. And when I returned to Jerusalem, even while I prayed in the temple, I was in a trance; and beheld him saying to me, Make haste, and go quickly out of Jerusalem; for they will not receive your testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue those who believed on thee: and when the blood of Stephen thy witness, was shed, I also was standing by, consenting, and kept the raiment of them who slew him. And he said to me, Depart; for I will send you out far hence to the Gentiles.

And they heard him up to this word, and then raised their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they shouted, and threw up their clothes, and cast dust into the air, the chiliarch commanded him to be brought into the castle, and ordered that he should be examined by scourging, that he might ascertain wherefore they cried out against him. And as they were binding him with thongs, Paul said to the centurion who stood by, Is it lawful for you to scourge a man who is a Roman, and uncondemned? When the centurion heard that, he went and told the chiliarch, saying, Take heed what you are about to do; for this man is a Roman. Then the chiliarch came, and said to him, Tell me, are you a Roman? He said, Yes. And the chiliarch answered, With a great sum I obtained this citizenship; and Paul said, But I was born with it. Then immediately they departed from him who were about to have examined him; and the chiliarch also was afraid after he knew that he was a Roman, and because he had bound him.

On the next day, being desirous to know with certainty on what account he was accused by
the Jews, he loosed him from his bonds, and commanded the chief priests and all their council to appear, and having brought down Paul, he placed him before them.

XXIII.—And Paul, earnestly beholding the council, said, Brethren, I have lived to God with all good conscience until this day. And the high priest Ananias commanded them who stood by him, to strike him on the mouth. 3 Then Paul said to him, God will strike you, you whitened wall: for do you sit to judge me according to the law, and command me to be struck contrary to the law? And they who stood by, said, Do you revile God’s high priest? 5 Then said Paul, I knew not, brethren, that he was the high priest; for it is written, You shall not speak evil of the ruler of your people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee: concerning a hope and a resurrection of the dead I am now judged. 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection nor angel, nor spirit; but the Pharisees confess both. And there arose a great clamor; and the scribes who were of the Pharisees’ party arose, and strove, saying, We find no evil in this man: but, if an angel or spirit spoke to him,— 10 And when there arose a great dissension, the chiliarch, fearing that Paul would have been pulled in pieces by them, commanded the soldiery to go down, and take him by force from among them, and to bring him into the castle. 11 And the night following, the Lord stood by him, and said, Take courage, for as you have testified of me in Jerusalem, so must you also bear testimony in Rome. 12 And when it was day, the Jews, having formed a combination, bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul: and there were more than forty who had formed this conspiracy. And they went to the chief priest and elders, and said, We have bound ourselves under a great curse, that we will eat nothing till we have slain Paul. Now, therefore, you with the council, signify to the chiliarch that he bring him down to you to-morrow, as though you would inquire something more exactly concerning him: and we, before he can come near, will be ready to kill him. And when Paul’s sister’s son heard of the ambush, he went and entered into the castle, and told Paul. Then Paul called one of the centurions to him, and said, Bring this young man to the chiliarch; for he has a certain thing to tell him. And so he took him, and brought him to the chiliarch, and says, Paul the prisoner called me to him, and requested me to bring this young man to you. Then the chiliarch took him by the hand, and went with him aside privately, and asked him, What is that you have to say to me? And he said, The Jews have agreed to request you, that you would bring down Paul to-morrow into the council, as though they would inquire something about him more perfectly. But do not you yield to them: for there lie in wait for him more than forty men of them, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for the promise from you. So the chiliarch let the young man depart, and charged him, Tell no person that you have showed these things to me. And he called to him some two of the centurions, saying, Make ready two hundred soldiers, and seventy horsemen, and two hundred spearmen, to go to Cesarea, at the third hour of the night; and let them provide beasts on which they may place Paul, and bring him safe to Felix the governor. And he wrote a letter after this manner: Claudius Lysias, to the most excellent governor Felix, sends greeting. This man was taken by the Jews, and was about to be killed by them; but I came with the soldiery, and rescued him, having learned that he was a Roman. And when I wished to know the cause for which they accused him, I brought him forth into their council: and found him to be accused about questions of their law, but to have nothing laid to his charge worthy of death, or of bonds.
And when it was told me how the Jews laid wait for the man, I sent him immediately to you, and gave commandment to his accusers also, to say before you what they had against Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris; and on the morrow they left the horsemen to go with him (and returned to the castle):

32 who, when they came to Cesarea, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia, he said, I will hear you, when your accusers are also come. And he commanded him to be kept under guard in the prætorium of Herod.

XXIV.—Now after five days, Ananias, the high priest came down to Cesarea with the elders, and with a certain orator named Tertullus, who appeared before the governor against Paul. And when he was called, Tertullus proceeded to accuse him, saying: Seeing that through you we enjoy much peace, and that many very worthy deeds are done this nation through your prudent administration; we receive it in every way, and everywhere, most noble Felix, with all thankfulness. But that I may not weary you longer, I pray of your clemency to hear a few words from us. For we have found this man a pest, and exciting disturbance among all the Jews throughout the world, a chief-leader of the sect of Nazarenes: who also has gone about to profane the temple: whom we took, and would have judged according to our law:

6 but the chiliasm Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come to you: by examining of whom you yourself may obtain knowledge of all these things whereof we accuse him. And the Jews also assailed him, saying that these things were so.

10 Then Paul, after that the governor had beckoned to him to speak, answered:—Knowing that you have been for many years a judge for this nation, I do the more cheerfully answer for myself; it being in your power to know that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither stirring up the people, neither in the synagogue, nor in the city: neither can they prove the things of which they now accuse me. But this I confess to you, that after the way which they call a sect, so I worship the God of my fathers, believing all things which are written in the law and in the prophets: and have a hope towards God, which they themselves also entertain, that there is to be a resurrection of the dead, both of the just and also of the unjust. And in this do I exercise myself, to have always a conscience void of offense towards God and men.

Now, after many years, I came in order to bring alms to my nation, and to make offerings; on which occasion certain Jews from Asia found me purified in the temple, but neither with a crowd, nor with tumult: who ought to have been here before you to accuse me, had they any charge against me; or else let these themselves say, if they found any evil in me, when I stood before the council, except it be for this one expression which I made standing among them, Concerning the resurrection of the dead I am this day called in question.

And when Felix heard these things, knowing more accurately the things in regard to the way, he deferred them, and said, When Lysias the chiliasm shall come down, I will thoroughly examine the matters between you. And he commanded the centurion that Paul should be kept, and that he should have a relaxation, and that he should forbide none of his acquaintance to minister, or come to him. And, after some 24 days, when Felix came with his wife Drusilla (who was a Jewess), he sent for Paul, and heard him concerning the faith in relation to Christ. And as he reasoned concerning justice, self-government, and the judgment to come, Felix trembled, and answered, Go your way for this time; when I have a convenient season, I will send for you. At the same time hoping that money would have been given him by Paul, that he might release him, he therefore sent for him the officer, and conversed with him. But after two years Felix had a successor, Porcius Festus;
and Felix, willing to show the Jews a favor, left Paul bound.

XXV.—Now when Festus had come into the province, after three days, he went up from Cesarea to Jerusalem. Then the high priest, and the chief of the Jews, informed him against Paul, and besought him, asking for themselves a favor against him, that he would send for him to Jerusalem, preparing an ambush to kill him on the way. But Festus answered that Paul should be kept in custody at Cesarea, and that he himself would shortly depart thither. Let the powerful among you, said he, go down with me and accuse this man, if there is any wickedness in him.

And when he had tarried among them more than ten days, he went down to Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews who came down from Jerusalem stood around him, and laid many and heavy complaints against Paul, which they could not prove; while he answered for himself, Neither against the law of the Jews, nor against the temple, nor yet against Cesar have I at all offended. But Festus, willing to do the Jews a favor, answered Paul, and said, Will you go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews I have done no wrong, as you yourself very well know. For if I am doing wrong, and have committed any thing worthy of death, I refuse not to die; but if there is nothing in these matters of which they accuse me, no man can deliver me up to them: I appeal to Cesar. Then Festus, when he had talked with the council, answered, You have appealed to Cesar, to Cesar shall you go.

And after certain days, king Agrippa and Bernice came to Cesarea to salute Festus.

And when they had been there many days, Festus set forth to the king the facts concerning Paul, saying, There is a certain man left prisoner by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews brought an information, asking for themselves justice against him; to whom I answered: It is not the custom of the Romans to deliver any man to die before he that is accused have his accusers face to face, and have an opportunity to answer for himself concerning the charge. Therefore, when they had come hither, without any delay on the morrow, I sat on the judgment-seat, and commanded the man to be brought; against whom, when the accusers stood up, they brought no accusation of such things as I surmised: but had certain questions against him respecting their own religion, and of one Jesus, who had died, whom Paul affirmed to be alive. And because I doubted how to investigate such questions, I asked him whether he would go to Jerusalem, and be judged concerning these matters: but Paul having appealed, to be kept as a prisoner, with a view to the examination of Augustus, I commanded him to be kept till I shall send him to Cesar. Then Agrippa said to Festus, I pray you, self also would wish to hear the man. To-morrow, said he, you shall hear him.

And on the morrow, when Agrippa had come, and Bernice, with much pomp, and had entered into the place of audience, with the chinarchs and principal men of the city, at the command of Festus, Paul was brought forth. Then Festus says, King Agrippa, and all men who are present with us, you see this man about whom all the multitude of the Jews have interceded with me, both at Jerusalem, and also here, crying out that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and he himself having appealed to Augustus, I determined to send him: of whom I have nothing certain to write to my sovereign, wherefore I have brought him forth before you; and especially before you, king Agrippa, that after examination, I may have something to write. For it seems to me unreasonable to send a prisoner, and not also to signify the charges against him.

XXVI.—Then Agrippa says to Paul, You are permitted to speak for yourself. Then Paul stretched forth his hand, and answered for himself: I think myself happy, king Agrippa,
because I shall answer for myself this day before you, concerning all the things of which I am accused by Jews: because I know you to be especially skilled in all customs and questions which are among Jews; wherefore I beseech you to hear me patiently.

My manner of life from my youth, which was at the first among my own nation at Jerusalem, all the Jews know, who have known me from the beginning, if they would testify, that, after the strictest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made by God to our fathers: to the accomplishment of which promise our twelve tribes, earnestly serving God day and night, hope to attain; on account of which hope, king Agrippa, I am accused by Jews. What! Is it judged incredible with you that God raises the dead? I, indeed, thought with myself that I ought to do many things against the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints I shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave my vote against them. And punishing them often throughout all the synagogues, I compelled them to revile Jesus, and being exceedingly mad against them, I persecuted them even to foreign cities. In doing this, as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw along the way a light from heaven, above the brightness of the sun, shining round about me, and those that journeyed with me. And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why do you persecute me? It is hard for you to kick against goads. And I said, Who art thou, Lord? And he said, I am Jesus whom you persecute. But rise, and stand upon your feet: for I have appeared to you for this purpose, to make you a minister and a witness both of those things you have seen, and of those things in which I will appear to you; delivering you from the people, and from the Gentiles, to whom I now send you, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by the faith respecting me.

Whence, king Agrippa, I was not disobedient to the heavenly vision, but showed first to those of Damascus, and at Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent and turn to God, and do works proper for reformation. For these causes the Jews seized me in the temple, and tried to kill me. Having, however, obtained the help of God, I continue to this day, testifying both to small and great, saying no other things than those which the prophets and Moses did say would come: that the Christ was to suffer, and that he first, by his resurrection from the dead, would show light to the people, and to the Gentiles.

And as he thus spoke for himself, Festus said with a loud voice, Paul, you are mad, much learning has made you mad. But he says, I am not mad, most excellent Festus; but speak the words of truth and of a sound mind. For the king well knows concerning these things, before whom, therefore, I speak boldly; for I am persuaded that none of these things are hidden from him: for this thing has not been done in a corner. King Agrippa, do you believe the prophets? I know that you believe them. Then Agrippa said to Paul, You in a little time persuade me to become a Christian. And Paul said, I would to God, that not only you, but also all that hear me this day, were, in a little or much time, such as I am, except these bonds. And when he had said these things, the king rose up, and the governor, and Bernice, and they who sat with them, and when they had gone aside, they talked among themselves, saying, This man does nothing worthy of death, or of bonds. Then Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cesar.

XXVII.—And when it was determined that we should sail to Italy, they delivered Paul and certain other prisoners to a centurion of the Augustan cohort, named Julius. And entering into a vessel of Adramyttium, we put to sea,
being about to sail by the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, 3 being with us. And the next day we landed at Sidon: and Julius courteously treated Paul, and gave him liberty to go to the friends, to partake 4 of their kindness. And when we had loosed from thence, we sailed under Cyprus, because 5 the winds were contrary. And when we had sailed over the sea along Cilicia and Pamphylia, 6 we came to Myra, a city of Lycia: and there the centurion found a ship of Alexandria sailing into Italy, and he put us on board of it. 7 And when we had sailed slowly many days, and with difficulty came off Cnidus, the wind not permitting us, we sailed under Crete, over 8 against Salmone; and coasting along it with difficulty, came to a certain place called, The Fair Havens; near which was the city of Lasea. 9 Now a long time having elapsed, the navigation being now unsafe (because also the fast was already past), Paul exhorted them, saying, 10 Sirs, I perceive that the voyage will be with violence and much loss, not only of the cargo 11 and ship, but also of our lives. Nevertheless the centurion believed the helmsman and the owner of the ship rather than those things 12 spoken by Paul: and because the haven was incommodious to winter in, the majority also advised to depart thence, if by any means they might attain to Phoenix, to winter, which is a haven of Crete, facing southwest and northwest. 13 Now when a south-wind blew moderately, thinking to have gained their purpose, having 14 weighed anchor, they sailed close by Crete. But immediately a whirlwind, called Euroclydon, 15 struck against the ship. And when it was borne away, and could not bear up against the 16 wind, giving up, we let it drive. And running under a certain small island, called Cauda, with difficulty we were able to secure the boat: 17 which when they had taken up, they used helps, undergirding the ship; and fearing lest they 18 should be stranded on the sand bank, they lowered the sail, and so were driven. Now we being exceedingly tempest tossed, the next day 19 they lightened the ship; and the third day we cast out with our own hands the tackle of the ship. And when neither sun nor stars had for 20 many days appeared, and no small tempest lay on us, at last all hope that we should be saved was utterly taken away. 21 But after much abstinence, Paul stood in the midst of them, and said, Sirs, you should have hearkened to me, and not have loosed from Crete, and so have sustained this harm and loss. Yet now I exhort you to be of good cheer; for 22 there shall be no loss of any man's life among you, except the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I also worship, saying, Fear not, Paul; you must be brought 24 before Cesar: and lo, God has given to you all those who sail with you. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. But still, we must 25 be cast upon some island. 26 But when the fourteenth night was come, as 27 we were borne along in the Adriatic sea, about midnight the seamen thought that they drew near to some land; and sounded, and found it 28 twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should 29 have fallen upon rocks, they cast four anchors out of the stern, and longed for day. 30 And as the seamen were about to flee out of the ship, when they had let down the boat into the sea, under pretense of carrying anchors out of the foreship, Paul said to the centurion, and to the soldiers, Unless these abide in the ship, you can not be saved. Then the soldiers cut off the ropes of the boat, and let it fall off. And while the day was coming on, Paul besought them all to take food, saying, This is the fourteenth day that you have been waiting, and continue fasting, having taken nothing. Wherefore I pray you to take some food, for this is necessary for your preservation: for there shall not a hair perish from the head of any of you. And when he had thus spoken, having taken a loaf, he gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also themselves took some food. Now all the souls together in the ship were two 37
38 hundred and seventy-six. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they recognized not the land, but they perceived a certain inlet having a shore, into which they determined, 40 were it possible, to thrust the ship. And having entirely cut away the anchors, they abandoned them to the sea, and at the same time having unfastened the rudder-ends, and hoisted up the foresail to the wind, they made toward shore. And having fallen into a place where two currents met, they ran the ship aground; and the prow sticking fast, remained immovable, but the stern was broken by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the captain, willing to save Paul, kept them from their purpose, and commanded that they who could swim should cast themselves first into the sea, and get to land; 44 and the rest, some on boards, and others on some of the things from the ship. And so they all escaped safe to land.

XXVIII.—And when we had fully escaped, then we ascertained that the island was called 2 Melite. And the barbarous people showed us no common philanthropy: for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold.

3 And when Paul had gathered a great number of dry sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous creature hanging on his hand, they said among themselves, No doubt this man is a murderer, whom, though he has escaped the sea, 5 yet Justice permits not to live. And he shook off the creature into the fire, and suffered no harm; but they expected that he would be inflamed, or that he would suddenly fall down dead. But after they had looked a great while, and saw no harm come to him, they changed 7 their minds, and said that he was a god. In the same parts were possessions of the chief of the island, whose name was Publius; who received us, and lodged us three days courteously. And the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul went, and prayed, and laid his hands upon him, and healed him. So when this was done, others 9 also who had diseases in the island, came, and were healed; who also honored us with many 10 honors; and when we departed, they laded us with such things as were necessary.

And after three months we departed in a ship 11 of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And thence we coasted round, and came to 13 Rhegium: and after one day, the south wind having risen, we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days, and then we went towards Rome. And from thence, when the 15 brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw he thanked God, and took courage. And when we came to Rome, 16 the centurion delivered the prisoners to the commander of the camp, but it was permitted to Paul to dwell by himself, with a soldier who guarded him. And after three days, he called 17 the chief of the Jews together, and when they were come together, he said to them, Brethren, though I have committed nothing against our people, or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans; who when they had 18 examined me, would have released me, because there was no cause of death in me. But when 19 the Jews spoke against it, I was compelled to appeal to Cæsar; not that I had any thing to charge against my nation. On this account, therefore, I have invited you, that I might see you, and speak with you: for on account of the hope of Israel I am compassed with this chain.

And they said to him, We neither received 21 letters from Judæa concerning you, nor has any one of the brethren who came, reported or said any harm of you; but we think it proper to 22 hear from you, what you think: for as it respects this sect, we know that it is every where spoken against.
23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them of the things concerning Jesus, both out of the law of Moses, and out of the prophets, from morning to evening. And some believed the things that were spoken, and others believed them not. So not agreeing among themselves, they departed, Paul having said one word, Well spake the Holy Spirit by Isaiah the prophet to our fathers, saying, Go to this people, and say, Hearing you will hear, and will not understand; and seeing you will see, and not perceive; for the heart of this people is become gross, and their ears are dull of hearing, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, to you, that the salvation of God is sent to the Gentiles, and they will hear it. And when he had said these things, the Jews departed, and had much reasoning among themselves.

And Paul remained in his own hired house during two whole years, and gladly received all who came to him, announcing the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all boldness, and without molestation.